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TABLE OF CONTENTS.

VOL. VII.

Aboo Simbel— <i>Gen. C. W. Darling</i>	161	Egypt Exploration Fund. Annual Meeting of the	104, 252
Amenemhat I. The Reign of— <i>D. G. Hogarth</i>	337	Egypt Exploration Fund. Subscriptions to	15
Ancient Hymn. A very— <i>Rev. J. Hunt Cooke</i>	306	43, 69, 108, 135, 164, 195, 227, 256, 289	347
Archæological Notes	16	Egypt Exploration Fund. Treasurer's Report	107
50, 78, 113, 139, 167, 198, 229, 262, 293	317, 351	Egypt. Recent Archæological Discoveries in— <i>Capt. H. G. Lyon, R. E.</i>	248
Archæological Survey Fund. Subscriptions to the	15	Egyptian Antiquities in Egypt during 1893. Excavations by the Dept. of— <i>J. De Morgan</i>	31
43, 69, 108, 135, 164, 195, 227, 256, 289	347	Egyptian Fayoum. A Late Discovery from the	37
Archaic Statues. <i>Rev. W. C. Winslow, D. D.</i>	125	Egyptian Grammar— <i>Rev. J. Hunt Cooke</i>	40
Assouan. The Proposed Dam at	163	Egyptian Love Songs. Old— <i>Rev. J. N. Fradenburgh, D. D.</i>	242
Assyrians. Epistolary Literature of the— <i>Prof. Christopher Johnston</i>	224	Egyptian Nobleman. The Religion of a— <i>Rev. J. Hunt Cooke</i>	272
Babylonia. Excavations in— <i>A. W. Terrell</i>	211	Egyptian Research Account— <i>Prof. W. Flinders Petrie, LL. D.</i>	216
Babylonian Antiquities	250	Egyptian Scriptures and Sacred Scriptures— <i>Rev. C. M. Cobern, Ph. D.</i>	282
Bible and the Monuments	218	Ethiopians. The Sacred City of the— <i>Prof. H. H. Bice, Ph. D.</i>	124
Book of the Dead. Chapter LXIV of the— <i>Rev. J. Hunt Cooke</i>	3	Exodus. Testimony of the Chinese Jews as to the Date of the— <i>Rev. A. K. Glover</i>	154
Book Reviews	46	Hatasu. Queen	7
73, 77, 130, 192, 219, 259, 284, 314		Hebrew Scroll. Ancient	13
Children of Israel ever in Egypt? Were the	10	Himyarites. The Ancient Kingdom of the	68
Chinese Discovery of America	155	Indian Bible. John Eliot's— <i>Gen. C. W. Darling</i>	159
Chronology. Correcting— <i>Rev. S. R. Bailey</i>	308	Inscription of Una. The Great— <i>Isaac Story, LL. D.</i>	91
Codex Argenteus	255	122, 151	
Dawn of Civilization. Maspero's— <i>Rev. W. C. Winslow, D. D.</i>	301	Jews and Hittites— <i>F. Von Lyschan</i>	66
Deir el Bahari. The Excavations at	126		
Deir el Bahari. The Exploration of— <i>D. G. Hogarth</i>	343		
Delphi. French Finds at	312		
Eastern Politics. Ancient— <i>Cyrus Adler</i>	276		

Jews in China. The Tablet Inscription of the— <i>Rev. A. Kingsley Glover</i> . . .	182	Poole. Prof. Reginald Stuart — <i>Rev. W. C. Winslow, D. D. Portrait.</i> . . .	331
Koptos. Discoveries at . . .	102	Scarab Manufactory. A — <i>Rev. W. C. Winslow, D. D.</i> . . .	61
Lotus in Egyptian and Greek Art . . .	189	Scarabæi— <i>Rev. J. N. Fradenburg, D. D.</i> . . .	1
Maspero. Prof. Gaston — <i>Rev. W. C. Winslow, D. D. Portrait.</i> . . .	313	Swedish Bible of 1638 — <i>Gen. C. W. Darling.</i> . . .	192
Palestine Exploration Fund — <i>Rev. T. P. Wright, Ph. D.</i> . . .	13	Tell Amarna Tablets . . .	158
44, 71, 111, 128, 138, 166, 196, 257, 291 315, 349		Usertesen of the XII Dynasty. Dis- coveries of the Treasures of . . .	63
Pelasgic Inscription on the Tomb of Midas . . .	311	Woman in Ancient Egypt— <i>Prof. H. H. Bice, Ph. D.</i> . . .	333
Pharaoh. The Name of . . .	43		

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CONTENTS FOR APRIL.

SCARABÆI.....	Rev. J. N. Fradenburgh, D.D.
CHAPTER LXIV. OF THE BOOK OF THE DEAD.....	Rev. J. Hunt Cooke
QUEEN HATASU.....	W. G. Hogarth
WERE THE CHILDREN OF ISRAEL EVER IN EGYPT?.....	
ANCIENT HEBREW SCROLL.....	
PALESTINE EXPLORATION FUND.....	Prof. T. F. Wright, Ph. D.
SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND AND ITS ARCHÆOLOGICAL SURVEY FUND.....	
ARCHÆOLOGICAL NOTES.....	
EGYPT EXPLORATION FUND	
PALESTINE EXPLORATION FUND	

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SCARABÆI.

A VAST number of models of this beetle have been found in tombs, coffins, mummies, temples, and elsewhere, not only in Egypt but also in other lands with which Egypt maintained commercial relations. The *Scarabæus sacre* is the special type copied by the Egyptian for religious symbolism. This species is generally black, but sometimes displays rich metallic colors. It digs holes in the earth to receive its eggs which are previously enclosed in a ball of excrementitious matter which sometimes attains a diameter of two inches. This ball is rolled from the place of its formation to the hole prepared for its reception and acquires a considerable degree of hardness in the process. The rolling is done by the hind legs of the beetle which are situated near the extremity of the body and well adapted to this work. Many wonderful things are related of the beetle—that it is self-produced, that only the male exists, that the ball in which the eggs are deposited represents the earth and is rolled from east to west, and that every beetle has thirty toes corresponding with the days of the month. The Egyptian name is Chepira, which is also the name of the god which is represented by this insect. The god wears a beetle upon his head, or a beetle with outstretched wings takes the place of his human head. He is the father of the gods, the creator of all things; he represented the rising sun, and typified the resurrection. The name, as a verb, means “to exist,” “to become,” “to make,” and “to roll.” As an emblem of fertility, the beetle was sometimes eaten by Egyptian women.

The larger number of scarabs are funereal in character, and are made of faience or steatite glazed blue or green, various stones and

gems—in the Roman period glass is also employed. Upon the flat underside of the scarab were engraved the names of gods, kings, priests, officers, private persons, monograms, and various appropriate devices. Occasional instances occur of scarabs which are ornamented upon their backs with patterns of smaller scarabs. Small scarabs were placed upon the fingers of the dead, being set in rings; or they are wrapped in bandages and wound about the mummy so as to rest over the heart. Thus they not only signify the Egyptian belief in the resurrection of the body, but also doubtless are magically connected with this event.

The funereal scarabs of green basalt which were laid upon the breasts of mummies were of many varieties, and furnish many individuals of rare workmanship and rich symbolic significance. Lines of gold or inlaid gold mark the folded wings, and sometimes the whole scarab is mounted in gold, sometimes it is joined with a heart ornamented with hieroglyphics meaning "life, stability, protection;" and is sometimes pierced to be hung about the neck. The usual symbols which these scarabs bear are the *benner* bird, the boat of the sun, and various gods. The bases of the larger scarabs are usually inscribed with the thirtieth chapter of the "Book of Dead." The vignette which sometimes accompanies this chapter represents the judgment scene. The deceased is weighed against his own heart, in the presence of Osiris while the indicator of the balance is watched by the cynocephalous ape of Tehuti. The chapter is entitled, "The chapter of not allowing the heart of the deceased to be repulsed in the lower world." The deceased addresses his own heart and says, "O my heart of my mother, O my heart of my mother! O my heart of my evolution! May there be no objection against me in the evidence! May I not be repulsed by the judges! May there be made no separation of thee from me in the presence of the guardian of the scale! Thou art my genius in my body, Chnemu, making sound my limbs. Mayest thou come forth to the beautiful place whither we go! May the Shenit who make men firm not overthrow our name! Pleasant to us, pleasant is the hearing of the joy of heart at the weighing of words. May no falsehood be told against me to the god, in the presence of the great god of the underworld! How great art thou, rising in triumph!"

Many scarabs were worn by the living, and bear many inscriptions and devices, multitudes of which have yielded to no satisfactory explanation. Four scarabs, made in the reign of Amenophis III., are strictly historical in character. Others are of historical importance because of the names they bear, enabling us to fill up gaps in the lists of Egyptian kings. Such scarabs have been found

dating from Menes, the first king of the first dynasty, to the Roman Emperor Antoninus.

Several catalogues of scarabs have been published, but the most extensive is that of Mr. Flinders Petrie which appeared in 1889 and contains drawings of 2,363 scarabs.

It is frequently most difficult to determine with certainty the ages of certain scarabs. Sometimes scarabs are manufactured and inscribed with the names of kings who lived perhaps a thousand years previously, while, on the other hand, scarabs of a late period are found in the tombs of the early dynasties.

The distribution of scarabs in foreign lands points out places where important manufactories were located, and suggests lines of conquest or commercial activity. Herein are also indications of religious influence.

Native Egyptians have found ways of imitating genuine scarabs with so much skill that only the practiced eye can detect the fraud. The traveler is an easy victim, and hence hundreds and perhaps thousands of these modern imitations have found their way into museums and private collections.

"The Mummy," a work of great interest by Mr. E. A. Wallis Budge of the British Museum, contains many additional details concerning scarabs. This work is full of information and is worthy of a wide reading.

J. N. FRADENBURGH.

CHAPTER LXIV. OF THE BOOK OF THE DEAD.

MR. P. le Page Renouf, of the Egyptian department of the British Museum, at the last meeting of the Society of Biblical Archæology, of which he is president, read a translation of an ancient Egyptian work called the LXIV. chapter of the Book of the Dead. The Book of the Dead is the title generally used for a collection of religious treatises which have been recovered amidst Egyptian antiquities. This one is profoundly interesting from its immense antiquity. As early as the eleventh dynasty — that is to say at a date prior to the times of the patriarchs — it was known as an ancient book. A rubric tells us "This chapter was discovered at Hermopolis upon a slab of alabaster inscribed in blue at the time of King Menkara by the royal prince Hortalaf, when he was journeying for the purpose of inspecting the temples, and he carried off the slab in the royal chariot when he saw what was on it." The rubric of another copy tells "This chapter was discovered on a

plinth of the god of the Hennu-bark, by a master builder of the wall in the time of King Septa, the victorious." No other composition claims a remoter antiquity. Here then is a religious treatise coming to us from the very earliest ages of history.

The rubrics show the work to be very remarkable. In the Turin papyrus it is headed "Chapter of going out by day, sole chapter." Another papyrus heads it "Knowledge of going out by day in a single chapter," indicating that this contains the complete knowledge required by the spirit at the day of resurrection. This is confirmed by the statements of later texts, and by a note at the conclusion, which runs, "To be said on coming forth by day, that one may not be kept back on the path of the Tuat (or Hades), whether on entering or on coming forth; for taking all the forms which one desireth and the soul of the person die not a second time. If then, this chapter be known the person is made triumphant upon earth (and in the Netherworld), and he performeth all things which are done by the living." No wonder another note asserts that he who recites this must be sanctified and pure.

The value of such a record as this in our enquiries with the history of religious thought cannot but be great. Examining these statements, in connection with others in the treatise we found that long anterior to the age of Moses there was a belief in the resurrection after death. And further, that this belief was a ground of very anxious inquiry. And again, that there was a peril of not rising to a state of blessedness which was spoken of as "coming forth by day;" and yet again, that there was a danger of a second death. And, still more remarkable, that the method of salvation was by the use of an inspired written revelation. Thus "salvation by faith" is one of the oldest known religious ideas.

Mr. Renouf thus translates the first passages, and it may be taken as a sample of the whole: "I am yesterday, to-day and to-morrow, for I am born again and again; mine is the unseen force which createth the gods and giveth food to those in the Tuat at the West of heaven. I am the Eastern rudder, the Lord of two faces who seeth by his own light, the Lord of resurrection who cometh forth from the dark and whose birth is from the house of death." This is doubtless poetry. It is in a style similar to that of the poetry of the Old Testament. A rhythm of thought rather than of sound. I had previously translated the passage, probably using a different text, as follows:

"Yesterday I was,
To-day I know,
To-morrow is above.

Born a second time
 The spirit is mysterious.
 Creator of gods,
 Creator of the nourishment of souls in hades.
 The rudder of the East,
 Lord of the beings seen by his rays,
 Lord of resurrection, coming out of darkness."

Taken by itself there is not much light here ; but taken in connection with other ancient Egyptian writings there is much that is intelligible and remarkable. For, first of all, as Mr. Renouf here remarks, "In reading this, and almost every other chapter of *The Book of the Dead*, it is absolutely necessary to bear in mind that different divine names do not imply different personalities. A name expresses but one attribute of a person or thing, and one person having several attributes may have several names. It is not implied in this chapter that the Sun is the Nile or Inundation ; but that the same invisible force which is manifested in the solar phenomena is that which produces the Inundation. But He has many other names and titles, *e. g.*, *One whose force is concealed or unseen*. It is a theological term, frequent at all periods of the Egyptian religion, and implies that the Deity is not to be confounded with its external manifestation. The sun that we see hides as truly as it reveals the sun-god, who, as this chapter shows, has other manifestations."

Very noteworthy this. The latest conclusion of the Evolution philosophy points to an inscrutable force behind all phenomena. "A power of which the nature remains for ever inconceivable," as Mr. Herbert Spencer teaches. The oldest and the newest thinking, apart from the revelation of Scripture thus coincide. It is raising an altar "To the unknown god," and burning incense to the deified power of nature, only with this difference: the ancient piously fell down and worshipped, the modern stands aside and argues.

The following sentence is remarkable: "Let thy paths be made pleasant for me; let thy ways be made wide for me to traverse the earth and the expanse of heaven. Shine upon me, O gracious power, as I draw nigh to the Divine words which my ears shall hear in Tuat; let no pollution of my mother be upon me; deliver me, protect me from him who closeth his eyes at twilight and bringeth to an end in darkness." There is a suggestion here of a belief 1, in original sin; 2, in a coming judgment; and 3, in deliverance by a gracious god. Further on the soul cries, "Do thou save me!" and the answer comes, "I am He who cometh forth as one who breaketh through the door; and everlasting is the Daylight which his will hath created. *I know the deep waters* is my name. I satisfy

the desires of the Glorified who are by millions and hundreds of thousands. * * * I shine forth as the Lord of life and the glorious order of this day, the blood which purifieth and the vigorous sword-strokes by which the earth is made one." There are several things to note here, and perhaps only to note. There is the cry for salvation, the response of the Breaker (Micah 2: 13); an everlasting light created at His will (Isaiah 60: 19); the wonderful name, *I know the deep waters*; the multitude of the glorified; the Lord of life and "the blood which purifieth." These are ideas we should not have expected to find in so ancient a religious treatise, and are assuredly very dissonant to many notions of religious evolution which have been heard of late. So also the prayer, "Grant that I may come forth and see the orb of the sun and walk in the presence of the great God who is there, and abideth for eternity," this is truth.

Looking through a very finely illustrated old Bible the other day, I noticed the pictures of the symbols of the Apocalypse. To one not instructed in Christianity they would convey very grotesque ideas. The Book of the Dead is illustrated in many copies extant, and some pictures are quaint enough. This chapter in the Turin papyrus has simply a traveler, staff in hand, approaching the sun. In other copies a large beetle is represented as standing between the traveler and the sun; the beetle is the symbol of transformation, showing a change is necessary for entrance into light. In another there is an altar with lotus flower and bud, thought to be symbolical of a renewed life. In a papyrus in the Louvre, at Paris, the deceased is seen approaching a large tree upon which the sun is shining.

The greater part of this work, even in the able translation of Mr. Renouf, appears to be senseless. The better way is to regard it as unintelligible. The meaning may one day be found. M. Paul Guieysse has published a volume on this chapter, having collated a large number of MSS., for there are many copies extant. A very serious difficulty is found in the careless way in which Egyptian scribes did their work. They were sad blunderers. This ancient papyri reveal beyond doubt that men were as dishonest in their work in those early days of the human race as they are to-day. The MSS. are found for the most part wrapt up in mummies. It is probable that the writers thought their work would never be scrutinized, and therefore hurried it up carelessly and drew their pay. At the close of some copies the sentence was written, "This composition is a secret, not to be seen or looked at." May we learn from this that rogues in ancient times could call in the aid of superstition to prevent detection? Was this a genuine belief, or a dodge to prevent examination? Probably we may learn that in

those ancient days there was not only piety but trickery, and even then men were not unwilling to make use of superstition for their own designs.

J. HUNT COOKE.

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QUEEN HATASU.

THOSE who revisit Luxor this winter will see a great change in progress at Deir-el-Bahari. Ever since Mariette opened out the now famous bas-relief of Queen Hatasu's expedition to the incense land of Punt, her singular temple has attracted all lovers of the best Egyptian art. Nothing more exquisite has survived from the great period of the eighteenth dynasty than these wall-pictures of ships bringing apes and incense, tusks and skins and precious metals for the queen; and the view of the terrace which is backed by this relief is alone worth a much longer pilgrimage than the visitor must make to Deir-el-Bahari. It has been long known that this terrace and the south end of that above it (which alone used to be accessible) constitute only one corner of the whole temple; vast mounds of rubbish, in certain places between thirty and forty feet high, rose over all the northern part of the terraces, burying far more than Mariette had disclosed; while smaller heaps, buried less deeply also the eastern side. Fragments of sculpture, projecting here and there from the mounds, proved that many bas-reliefs must exist besides those laid bare by Mariette, and excited for many years vain regrets that so much of the works of Hatasu's sculptors should remain unseen. The necessity of banking up the sliding mountain side and cutting through forty feet of earth and stones had been sufficient to deter all explorers until a year ago, when at last the committee of the Egypt Exploration Fund determined to carry through what no private excavator could undertake, and made application to the Director General of Antiquities in Egypt. The concession was accorded readily, accompanied by the offer of the gratuitous loan of plant necessary for excavation on a large scale; but it was stipulated that the temple must be completely deblayé, and it was on that understanding that Monsieur Naville began work in January, 1893.

The remarkable results of the first short season have been made public already. Beginning with the uppermost terrace, the excavators found under the débris of the cliff an unsuspected group of

chambers. Against the western rock was a Hall of Offerings, built by the queen, whose portrait appears there as elsewhere on the Temple in male guise, accompanied by Thothmes II. and III. Adjoining on the east was found a chamber with vestibule, containing a high altar, built of white stone and dedicated by the queen to Harmachis. In its possession of this altar perfectly preserved with its graduated incline ascending to the platforms, Hatasu's Temple is unique among all the temples of Egypt. Leading into the northern cliff is also a little chapel, a veritable gem of Egyptian painting, dedicated to Thothmes I., his wife, and his mother Senseneb. The painted reliefs in this shrine, which vie in interest with the Punt sculptures, are being reproduced in color by Mr. H. Carter, one of the artists attached this year to the expedition. A little space was cleared also above the colonnade of the second terrace and other remarkable objects brought to light, namely, two ebony panels, one the side of a shrine about six feet high dedicated to Amen by Thothmes II., the other, part of one of the doors. Both are now at Ghizeh. The labors of the first season and of the three weeks which have elapsed since the work was recommenced in the second, have produced an astonishing change in the appearance of the temple. It is literally being cut out of the mountain. When the vast mounds upon the middle terrace have been cleared away — a labor which cannot proceed very fast — the brilliantly white colonnade round its northwestern end will become a landmark visible for miles. The clearance of this part of the temple will have a double interest; firstly architectural, for Mariette's plan has been found to bear very little relation to fact, and the present appearance of the walls promises unusual features of construction; secondly artistic, for we have found that a wall of unknown painted reliefs exists below the accumulated rubbish. These will be laid bare during the next fortnight, but the main mass of the mounds will hardly disappear this season. Already upon the upper terrace are piled more than three hundred sculptured blocks, taken by the Copts from all parts of the temple to build their convent walls. In the mounds of the middle terrace we shall recover nearly as many more, of which some show already. When all is cleared and the possibilities of further discovery exhausted, the blocks will be sorted and, if possible, built up again into their original places. This work, which will be supervised by Mr. John E. Newberry, the architect attached to the expedition, will be of the first importance both on artistic and historical grounds; for it will result in the reconstruction of several scenes hardly inferior either in interest or workmanship to the famous Punt reliefs. For example, much has been recovered of the

decoration of the third or lowest terrace, showing that there was represented another nautical scene—the transportation of two obelisks from Elephantinè at the bidding of the queen. Either in the mounds, or by the demolition of the Coptic walls, left standing on the upper terrace, it is hoped that the rest of this scene may be found. Every effort is being made to preserve all evidence as to the subsequent history of the temple, and to find the small objects of antiquity scattered among the *débris*. So far the main finds of the latter class have been beads, scarabs and figurines, made of the famous blue-glazed ware. Good Demotic and Coptic *ostraka* are frequent, and there is much refuse from sifted mummy pits of Dynasty XXII. Some coffins and mummies have been found lying loose among the upper layers of *débris*; one fine case belonged to Namen-Menkhet-amen, a relation of Osorkon II. and Takelothis; another contains a very finely rolled mummy for whose reception it was not originally intended; a third is early Coptic, and shows on the front of the outer cloth representations of wine and corn in the hands, while below is the sacred boat of Osiris, and over the heart a *wastika*.

The uppermost layer of the mounds consists entirely of the *débris* of previous excavators, who searched either in the temple precinct or immediately above on the hillside for mummy pits. It contains mummy refuse, and many sculptured blocks, but naturally no small objects, but those broken or despised by earlier diggers. Several scraps of newspaper, French and German, have been found in it. Below this lies a layer from three to six feet deep of Coptic rubbish, left by the monks of the convent. Here are found *ostraka*, and large quantities of *broken* blue-glaze ware. Immediately below, in the only place on the middle terrace where we have sounded to the bottom, we have found the original pavement. Only therefore, if we come upon untouched mummy-pits below this pavement, can we hope for any considerable find of small antiquities; for, so far as we have yet seen, there is no *débris* older than Coptic. It is possible that towards the center of the terrace we may find accumulations left untouched by the monks; but, unless such proves to be the case, the same methods of excavation need not be resorted to, nor can the same finds be expected, as on sites covered with the slowly gathered silt of ages, or in cemeteries, lost in sand.

While the upper stratum of the mounds is being cut away, progress can be made in the copying of inscriptions, a large number of which having been pretty thoroughly erased, present great difficulties. The reconstruction of the great altar is to be begun as soon as the masons now at work on the house, which is being built for

the excavators, are free. When the whole site has been cleared, the very costly and difficult work of reconstruction must be begun. That of the westernmost wall will present peculiar difficulties, but, from the point of view of artistic effect, will best repay labor and cost. If the stone-slide or the cliff can be banked up, and the present Coptic constructions demolished, a large number of sculptured blocks, belonging to other parts of the temple, will be recovered and the niches restored to their former beauty. The immense task of cutting away the mounds on the middle terrace will take two seasons at least, and the more shallow accumulation on the lowest terrace will still remain. No excavation of the same magnitude is being conducted at present in Egypt, and it is satisfactory that where so much labor and money must be expended the monument to be laid bare should be of such exceptional interest. Architecturally, Hatasu's Temple has no parallel; in the quality and preservation of its reliefs it vies with any of the best known tombs; it is situated in a grander situation than any other building in Egypt. The boon which its clearance will confer on lovers of art and the picturesque can hardly be overstated; and the science will gain not less by the exploration of a monument of the great Dynasty XVIII., the finest existing memorial of Egypt's most famous queen.

W. G. HOGARTH.

WERE THE CHILDREN OF ISRAEL EVER IN EGYPT?

THIS subject is discussed by Ludwig Riess in *Preussische Jahrbücher*, Berlin, December, with special reference to the position taken up by Professor Bernhard Stade in his work "Geschichte des Volkes Israels," and supported by Dr. Edward Meyer in "Geschichte des alten Ägyptens." These critics ridicule the idea that there is any basis of historical truth for the narrative of the sojourn of the Israelites in Egypt and their emancipation under the leadership of Moses as given in the Bible. They both agree in making the occupation of Canaan the beginning of the national life of the Israelites. Here, our critic joins issue with them. Accepting the view that the familiar narrative as presented to us was moulded by later generations, he nevertheless contends that every canon of impartial, historical criticism points to the presumption of an original kernel of truth around which the later myths crystallized. The following is a summary of his treatment of the subject:

The signs and wonders with which God is said to have afflicted Egypt to compel Pharaoh to let the people go are dismissed without

other comment than that they are opposed to the natural order of events. If, he says, the account had been written by a professed contemporary we should dismiss it as a fabrication; but the matter assumes an entirely different aspect when we regard the Biblical narrative as a fresh presentment of an ancient tradition, modified in harmony with the genius of the writer and to suit the tastes of the age and people. And that the compilers of the Bible did utilize more ancient narratives in its compilation is rendered evident by occasional references to such older songs and books. A just, evidential value must be ascribed to Hebrew traditions. The tracing of two such powerful tribes as Ephraim and Manasseh to an Egyptian ancestress is admitted, even by Stade, to be a fact of very grave significance. A people who laid so much stress upon their race exclusiveness would never have invented the story. Again, the reception of the Hebrews by Pharaoh, the allotment of the land of Goshen to them for an inheritance, their poor requital of these kindnesses, and, further, their admission of the contempt in which, as a mere pastoral people, they were held by the Egyptians, are, as Ranke says, evidently traditions. Again, in the time of the Judges, the Israelites were engaged in a life-and-death struggle with the robber hordes of Midian, until the heroic Gideon almost exterminated them. The bitter hostility between the two peoples dated, according to the Fourth Book of Moses, from the conquest of Canaan. An effort was then made by the Israelites to exterminate their foes, because they led the people of Israel away into lust and idolatry. Yet the Midianites are recognized as the chief allies of Israel in its emancipation from Egypt. Their priest-king appears under various names as father-in-law and ally of Moses; he is indicated as the original founder of the Jewish tribal constitution. This is evidently only a mere fragmentary tradition of a people whose alliance had once been of the highest significance for Israel; and the improbability of the invention of the story is the best guarantee of the general truthfulness of the records preserved. The story of Joseph and Potiphar's wife, too, is a version of an old Egyptian story; and, finally, the supposition that the Feast of the Passover originated in a poetic myth is simply untenable.

The following, according to Riess, is the most plausible solution of the much-disputed problem of the Exodus, in the light of the present available records:

Soon after the Hyksos were driven out of Egypt, the Egyptian rulers engaged in vast expeditions to the east and northeast, with the object of bringing the sons of the desert under subjection. They conquered a great part of Syria, and appointed Egyptians Governors

value of this way of putting things. The Egyptian sentence in form is not very unlike the English. Clear expression is found by the use of particles rather than accident.

The hieroglyphic language was in use at any rate for the purpose of inscription, for a lengthy period of time. It must have undergone much change. No one who has read some of the precepts of Ptah-hotep and then the tale of the Two Brothers, can have failed to observe the difference of style. Dr. Erman throughout his grammar distinguishes periods, the Old Egyptian, the Middle Egyptian, the Late Egyptian, etc. This greatly complicates the study, especially for the learner. In the English and French grammars the attention is confined to the last period. This is the simpler way. Then when progress has been made it is far less difficult to study the peculiarities of earlier and of later composition.

We are not ignorant of the boast of certain scholars "that the new science of Egyptian grammar as it has been created by the German grammatical school in the last fifteen years does not yet exist in English." Possibly not. And possibly the statement that it has been *created* is true. For it may be gravely questioned if any ancient Egyptian scholar would have recognized it. It undoubtedly is the result of research and ingenuity. It cannot but be the admiration of German erudition. But the value will be doubted by practical English students. And by English of course is meant those of the English tongue, Americans included. They do not care greatly for grammatical systematizing, except so far as it enables them to read and understand the wonderful ancient literature. There are many fine English scholars who would find it difficult to parse a single sentence according to the rules of Lindley Murray, but who nevertheless are well acquainted with the use of their own wonderful tongue. We are not so sure of the value of mastering an ingenious system of complicated grammatical forms. Our great object is to apprehend the meaning of what is written. If we can get at that we are satisfied. Let it not be thought that we undervalue erudition, or fail to see the excellence of Dr. Erman's work. But we are interested when looking at these three grammars at noting how characteristic they are of the peculiarities of national scholarship. Possibly to German thinkers the Berlin grammar towers above the others as the great pyramid over the small ones. We prefer the work in our language. Nevertheless we thank Dr. Erman for his work and have been much profited by going through it. Now our great need is a thoroughly good English Hieroglyphic Lexicon.

J. HUNT COOKE.

60, Coolhurst Road, London.

THE NAME OF PHAROAH.

A RECENT number of the *Proceedings of the Society of Biblical Archaeology* contains a letter from President P. LePage Renouf on the derivation of the name Pharoah. M. Renouf maintains that the name Pharoah cannot be of Egyptian origin, but it is a purely Hebrew designation of the king of Egypt. A corresponding case is our use of the term Mandarin applied to certain Chinese officials, a word that does not exist in the Chinese language. He finds both etymological and historical substantiation for his opinion. The word *per aa* or rather *peru aa* is sometimes used to denote the king of Egypt. But the sign for *per*, according to Brugsch, is polyphonous and frequently has the value *bu*. The investigations of M. Renouf lead him to believe that *bu* was its regular value in divine and royal names. Moreover the name *pa ura aa* is a title given in the time of Ramases II. to *foreign* princes and only subsequently adopted by the Egyptian kings, especially those of foreign origin, such as Darius, Cambyzes and the Ptolemies. It seems impossible, therefore, that the name Pharoah could have been thus derived. On the other hand, there exists ample basis for Hebraic derivation. The great variety of opinion that formerly prevailed concerning the meaning of the root *para'* in the opening words of the Song of Barak and Deborah, Judges 5:2, has given place to a general consensus in favor of the Septuagint "to lead." *pir'ah* occurs but twice, in Deut. 32:42, and in the above mentioned verse. Each passage is poetical and archaic, and in each the word clearly means "princes." Then, too, in Arabic we have a corresponding root affording like meaning. It is only strange that with these facts at hand we should have thought it at all necessary to go outside Semitic language for the etymology of Pharoah. The fact that the term Pharoah was not applied by the Egyptians to their kings until after the existence of foreign rulers among them is one of considerable significance from the view-point of the Hexateuchal analysis.

SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND AND ITS
ARCHÆOLOGICAL SURVEY FUND.

To the Editor of Biblia:

The price of the *ATLAS*, containing eight maps and valuable data, referred to in the April *BIBLIA* and elsewhere described in this number, will not exceed one dollar, and to our subscribers will,

The price, fifty-five dollars, may seem large, but this is due to the amount of hand-work which must be put upon each copy after it comes from the mould, and to the return of a part of the price to the Fund. The material used is so fine as to give perfect accuracy, but is also so elastic as to prevent damage in traveling. Each copy will be finished in the manner of the best work by Mr. Howell exhibited at Chicago, and will be boxed and warranted for safe delivery, so that the only further expense to the purchaser will be for freight.

In the class-rooms the Map will be easily fastened to the wall, and is so large that its outlines can be seen at a considerable distance.

It is certainly a matter to cause rejoicing that the work of mapping Palestine is now so satisfactorily completed.

A brief description of the Relief Map is quoted from the circular issued by the Fund:

"This Raised Map of Palestine is constructed on the same scale as those of the Old and New Testament Maps already issued by the Society. These were reduced from the scale of the large map (1 inch to the mile) to $\frac{3}{8}$ of an inch to the mile, or the fraction of $\frac{1}{160000}$. The levels, as calculated by the engineers who triangulated the country, of whom Mr. Armstrong was one from the commencement to the end, are followed exactly. No other correct raised map of the country is possible, because the Survey of Palestine is copyright and belongs to the Committee of the Palestine Exploration Fund. Without raising the question of piracy, however, no other trustworthy raised map is at all likely to be attempted, because the knowledge of the country requisite can only be possessed by one who has stepped over every foot of it, and because the labor which Mr. Armstrong has given to the work — extending over many years — will scarcely be expended by any other person, now or in the future. This labor will be partly understood when it is explained that the map was prepared by the super-position of small pieces of cardboard, many thousands in number, cut so as to represent the lie of the country, and laid one above the other. The work occupied all Mr. Armstrong's leisure time for seven years. In its unfinished state the map presents the appearance of a completely terraced country. It embraces the whole of Western Palestine, from Baalbeck in the North, to Kâdesh Barnea in the South, and shows nearly all that is known on the East of Jordan.

"The natural features of the country stand out prominently, and show at a glance the relative proportions of the mountains, heights, valleys, plains, etc. The seas, lakes, marshes, and perennial streams are shown in blue; the watercourses on the plains and main

roads are marked by a grooved line; the Old and New Testament sites in red; and the hills and plains in white.

"With this map before him the teacher or the student is enabled to follow the Bible narrative exactly; he can trace the route of armies; he can reconstruct the roads; he can understand the growth and the decay of cities, their safety or their dangers, from their geographical positions. It is a magnificent addition to the many works which this Society has given to the world. It illustrates the practical usefulness of the Society, while it adds one more to its achievements in the cause of illustration and explanation of the Bible Lands.

"The Map should be in every Public Library, and every Public School, and every Sunday School. Its price is necessarily high, because the work is most costly to produce. It measures 7 feet 6 inches by 4 feet."

The address for the Relief Map is, Edwin E. Howell, No. 612 Seventeenth St., N. W., Washington, D. C.

Messrs. Macmillan & Company will issue an edition of the fully illustrated account by Mr. F. J. Bliss of his work at Lachish, "A Mound of Many Cities." Their address is No. 66 Fifth Ave., N. Y.

I have sent for an assortment of books and photographs, hitherto obtainable only from London, and shall endeavor to supply subscribers and others at once instead of sending their orders to London. This will make some work, but it will relieve me from disappointing people who want books without delay.

THEODORE F. WRIGHT,

42 Quincy Street, Cambridge, Mass.

U. S. Secretary.

SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND AND ITS ARCHÆOLOGICAL SURVEY FUND.

To the Editor of Biblia:

In addition to the publication of the yearly volume of its regular exploration work, its Survey Volume, its Archæological Report, and, of course, its Annual Report, the Fund purposes to issue an ATLAS of Ancient Egypt, with some six or eight maps, including historical and geographical data, for the uses of its own subscribers and, indeed, for all students and the reading public. The price and other information will be duly furnished. Our main undertaking now is at the site of Queen Hatasu's temple.

The following subscriptions since February 20th are gratefully acknowledged:

Charles R. King, M.D.	\$10.00	The Hon. George Vaux	\$ 5.00
George W. Wales	15.00	MRS. CALEB S. GREEN	50.00
Miss Abby W. Turner	5.00	Rev. A. P. Putnam, D.D. . . .	5.00
J. Townsend Lansing, Esq. . .	5.00	Mrs. Edwin Parsons	5.00
Chas. F. Hoffman, D.D., LL.D.	5.00	Thomas Cooper, Esq.	5.00

From February 20th to date I have received, very thankfully, these subscriptions to the Archæological Fund:

George W. Wales	\$ 5.00	The Hon. George Vaux	5.00
Armand de Potter, M.D. . . .	10.00	Mrs. Caleb S. Green	5.00
J. Townsend Lansing, Esq. . .	5.00		

I hope to publish the annual American circular in April, and in view of the Fund's pecuniary necessities, I bespeak an early response from our friends.

WM. C. WINSLOW.

525 Beacon St., Boston, March 20, 1894.

ARCHÆOLOGICAL NOTES.

A grant of £25 has been made out of the Craven Fund at Oxford to Mr. B. P. Grenfell, the new Craven fellow, towards the expenses of his palæographical investigations of Greek papyri in Egypt. Mr. Grenfell is at present in that country with Prof. W. M. Flinders-Petrie.

Berlin papers report that the well-known archæologist, Dr. Karl Humann, has, after three years' labor, brought his excavations at Magnesia, in Asia Minor, to an end. The collection of sculptures and inscriptions which he has sent home lies at present in a wooden shed behind the Berlin National Gallery, but as soon as sufficient room can be provided it is to be placed in the Museum.

The well-known Egyptologist, Prof. Tiele, of Leyden, has published an address delivered by him in the University of Aula, as Rector Magnificos, on "Western Asia in the Light of the most Recent Discovery." It closes with an appeal to younger students not to wait for the formal recognition of Assyriology as a branch of the higher education, but to take some modest share in the great harvest in which the laborers are so few.

The last number of the *Babylonian and Oriental Record* contains another of Prof. T. de Lacouperie's articles upon "The Origin of Chinese Civilization." He here deals with the reign of the first emperor, She Hwang-ti (221-210 B. C.), the builder of the Great Wall, who, it is conjectured, may have been influenced by the fear

of Alexander the Great; and with the introduction of Buddhism into China, which was not effectually accomplished until A. D. 67.

About three miles south of Abusir, Capt. Lyons has discovered a fortress, defended on three sides by two walls of enormous thickness, the natural cliff serving for its protection on the eastern side. In the southwestern part of the enclosure Capt. Lyons has excavated a little temple or chapel. The inscriptions he found in it show that the place was named Ba, and that the fortress had been built by Usertesen III. On a large island opposite to it, in the middle of the Cataract, are the remains of another similar fortress.

M. de Morgan, chief of the Antiquities Department of Egypt, claims to have made the discovery of the long-sought entrance to the mysterious brick pyramid of Dashne, near Sakkarah. After numerous borings in the ground surrounding the pyramid, he found, 27 feet below the surface, a gallery 230 feet long cut in the rock and inclining upwards towards the pyramid. Fifteen chambers were found, containing numerous tombs and sarcophagi of high functionaries (among them the sarcophagus of a queen), all of the XIIth dynasty, over 2,000 years before Christ. It is expected that further researches will reveal the sarcophagus of King Usertesen III.

Prof. Sayce, who is now in Egypt, spent a day and a half at Qasr Ibrim, and discovered a large stele, containing fifteen lines of hieroglyphs, on the the western face of the hill immediately to the south of the old fortress. He copied the text with the help of a glass, and found that it was a record of the conquest of the Nubians and Negroes by Seti II., as well as the terms imposed upon them. The cartouches, however, which are twice repeated and very clear, are exceedingly puzzling; since while the first is that of Seti II., the second is, with a slight variation, that of the rival king Amonemeses. This fact gives a new complexion to an obscure portion of Egyptian history.

Col. Halkett Smith and Capt. Lyons have been working at Wadi Helfa. The two temples of Usertesen I. and Thothmes III. have been cleared of the sand in which they were buried, and highly interesting they have proved to be. Immediately behind the temples Capt. Lyons has discovered a remarkable ditch of fortification cut by the Pharaohs through the rock, and once strengthened on either side by a wall. Behind the ditch is the necropolis of the ancient city, consisting of rectangular tombs cut deep in the rock, with a

sloping passage at the bottom of each of them, which leads into the sepulchral chamber. One of them was opened by Capt. Lyons, but proved to have been rifled centuries ago.

Herr Von E. Meyer, in his *Geschichte des Alterthums*, recently issued from the Stuttgart press, deals with the Mediterranean peoples as a part of a larger whole, and depicts that whole, not merely alluding to it. He considers that the Hittites were among the factors of Greek civilization. Hittite influence in Mycenæan art "shows that a connection between the East and the Aegean Sea existed even by land; types of Hittite art found their way through trade to the Greeks. But political connections too must have existed between the Mycenæan states and Asia Minor. That the Hittites pushed their conquests as far as Sipylos cannot have been without effects on the Greek world, though we cannot say definitely what the effects were."

Dr. Carl Bezold, the editor of the *Zeitschrift für Assyriologie*, is about to issue at regular intervals the "*Semitistische Studien*." It will include a number of unpublished texts in every Semitic language, studies on comparative philology, palæography and epigraphy, and monographs on the chronology, history and geography, religions, art, culture, and legal systems of the inhabitants of the countries of Semitic races. Part I. contains Ibn Sa'fd's Fragment of Egyptian History. Part II.-III., The Life of Rabban Hormuzd and the foundation of his Monastery at Al-Kôsh. Part IV., Babylonian-Assyrian Palæography. For Part V. a contribution on the language and literature of the Arabs, by Dr. Goldziher, has been promised. Each number contains about eighty pages.

Says Canon Taylor: "It is only by means of the potent simplicity of the alphabet that the art of writing can be brought within general reach. The familiar instances of Egypt, Assyria, and China are sufficient to prove that without the alphabet any complete system for the graphic representation of speech is an acquirement so arduous as to demand the labor of a lifetime. Under such conditions science and religion necessarily tend to remain the exclusive property of a sacerdotal caste; any diffused and extended national culture becomes impossible, religion degenerates into magic, the chasm which separates the rulers and the ruled grows greater and more impassable, and the very art of writing, instead of being the most effective of all the means of progress, becomes one of the most

powerful of the instruments by which the masses of mankind can be held enslaved."

We mentioned in a recent number of BIBLIA, the find in Egypt of the papyrus fragments of Homer, in which were thirteen new and hitherto unknown lines. Among the Petrie Papyri, published by Prof. Mahaffy a few years ago, was an early fragment of the Iliad which in the space of thirty-six lines had five hitherto unknown lines in addition. If the rate of increase shown in these two fragments were maintained throughout the whole Iliad, the poem would be increased by about 2,500 verses. Prof. Jules Nicole, of Geneva, has just published the papyrus fragments first mentioned. Besides the additional lines, Prof. Nicole's fragment shows some notable variants in the rest of the text. His other fragments, four in number, are less sensational in their character. One belongs to a manuscript of the Odyssey, the others to manuscripts of the Iliad, but all substantially confirm the received text.

Excavations have been made at Rome in the Stadium Palatinum, and fragments of pilasters and columns from the colonnade have been found, also part of a large vaulted apse. On three plinths of columns are the letters CAI, probably part of the name of the architect who restored the stadium under Septimius Severus. Among other discoveries were a fine female head of the best period of Greek art, perhaps from one of the Muses with which Augustus adorned the temple of Apollo Palatinus; bust of Antoninus Pius; heads of Bacchus, a Bacchanal, as a youth; a statuette of a Fawn; a double bearded terminal figure; and the plinth of a statue of Venus, on which the right foot and the head of a dolphin remain; also numerous stamped tiles of the second century of the Empire.

At Naples some ancient constructions of Roman times have come to light, including a marble statue draped in a toga, holding a scroll in the left hand; also a female statue of marble.

Part XX. of "Ancient Egypt in the Light of Recent Discoveries" has been distributed to the subscribers. It is devoted to the "Industrial and Decorative Arts of the Ancient Egyptians." Part XXI. is nearly ready, and will be devoted to "Egyptian Science, Schools and Universities," and "The Wisdom of the Egyptians." In regard to Part XIX., on "The Future World," Prof. Howard Osgood, D.D., of Rochester, writes: "I thank you very much for 'The Future World' chapter of your *magnum opus*. The topic is

one of the most difficult. It involves a correct relating of the deepest anthropological, theological and cosmological conceptions of the ancient Egyptians. No modern writer has been able to treat it satisfactorily, even to himself. In respect to comprehensiveness, coupled with critical and judicial suggestion, and in respect to total impression, I think your treatment the best I have seen for the general reader."

A most interesting exhibition is now open in the Musée de Vienna. This consists of a collection of upwards of 10,000 Egyptian papyrus documents, which were discovered at El Fayûm, and purchased by the Austrian Archduke Rainer several years ago. The collection is unique, and the documents, which are written in eleven different languages, have all been deciphered and arranged scientifically. They cover a period of 2,500 years and furnish remarkable evidence as to the culture and public and private life of the ancient Egyptians and other nations. They are also said to contain evidence that printing from type was known to the Egyptians as far back as the Tenth Century B.C. Other documents show that a flourishing trade in the manufacture of paper from linen rags existed six centuries before the process was known in Europe. Another interesting feature in the collection is a number of commercial letters, contracts, tax-records, wills, novels, tailors' bills, and even love-letters dating from 1200 B. C.

Prof. W. Golenischeff, the well-known Orientalist of St. Petersburg, bought a number of fragmentary pieces of papyrus which he was offered when passing through Cairo during the winter of 1890-'91. When the professor examined his acquisitions he was most agreeably surprised. Not only the numerous pieces allowed being fitted together so that three long manuscripts could be reconstructed almost completely, but then these papyri proved to be of uncommon literary interest. One of them is, with regard to Old Testament science, one of the most remarkable texts ever dug from the soil of Egypt. A considerable extract from this interesting document is given in the *Sunday School Times* of March 10th. All its information on the political conditions of Palestine, Phœnicia and Northern Syria will be the more valuable because they date from a time on which both hieroglyphic and cuneiform inscriptions have been completely silent so far. Scientific commentaries on the books of Samuel will have to enumerate the papyrus Golenischeff among their sources in future time.

In beginning volume seventh, we desire to thank our readers for their appreciation of our work. Very few publications have had the success that BIBLIA has met with. It evidently "filled a long-felt want." Before the sixth number of volume first had been issued it was on a paying basis, and its circulation has steadily increased, until it now has subscribers in every State in the Union, and also in England, Ireland, Scotland, France, Germany, Switzerland, Egypt, Syria, India, New Zealand, South Africa, China, and Japan. Many subscribers pay for two years in advance—which we do not wish them to—and some pay for three years, and one for five years in advance, and we have recently received a letter from a missionary in China desiring to pay for six years in advance, or until 1900. Quite a number subscribe for extra copies to be sent to their friends. One lady in a western city ordered twelve copies to be sent each month for a year to a book store, offering to pay for all that were not sold.

Although our work on BIBLIA is entirely gratuitous, we are well repaid to see the growing interest in Oriental archæology.

Prof. Hommel, in his recent introduction to the inscriptions of Southern Arabia (*Süd-arabische Chrestomathie*), while maintaining his opinion that the Semitic alphabet was derived from the cuneiform characters of Babylonia, does not seem to break with the common belief that the so-called Phœnician alphabet presents it to us in its oldest form, and that, consequently, letters in the South Arabian alphabet which denote sounds not heard in Canaan are derived by differentiation from other letters. Prof. Sayce has arrived at a much more revolutionary conclusion. He considers that the sounds in question belonged to the parent Semitic speech, and their absence in the language of Canaan must have been due to phonetic decay. He fails to discover any evidence for the theory that the symbols representing them are derived from other symbols in the same alphabet, and that it becomes impossible to derive the alphabet of Arabia from that of Canaan,—it must have been the alphabet of Canaan which was derived from that of Arabia. The progress of archæological discovery favors this view of the matter. The oldest inscription in the Phœnician alphabet yet found is not older than the tenth or ninth century before the Christian era; whereas, if Glaser and Hommel are right, there are Minæan inscriptions which are at least five centuries earlier. Moreover, the Phœnician alphabet when it first makes its appearance, is already full-grown; while the Tel-el-Amarna Tablets have informed us that

at an older epoch the system of writing used in the country was not an alphabet at all, but the cuneiform syllabary of Babylonia.

Prof. Sayce, in his "The 'Higher Criticism' and the Verdict of the Monuments," shows by abundant evidence that alphabetic writing and the habit of recording events had existed in the regions occupied by the Israelites and their ancestors, for many centuries before the Exodus. It follows from this that the contents of the Old Testament books may have been handed down in writing from those times. The assumption that the art of writing and the habit of making records did not exist within reach of Israel till centuries after the events recorded in the Pentateuch, is an untrue assumption. That our earliest Biblical writings are at least based on documents contemporaneous with the events is a supposition not in the least improbable. It is incorrect to take it for granted that we have here merely late records of things that have been for centuries matters of oral tradition.

The *Sunday School Times* commenting on this says: "This is a conclusion of no small importance. It does not necessarily disprove the current theories of those who hold to the late origin of the Pentateuch, but it necessitates a pretty general revision of the arguments which they have heretofore been accustomed to use. This conclusion Professor Sayce supports by facts drawn from the records of Babylonia and Egypt, from the Minæan and Sabæan inscriptions in southern Arabia, from the Tel-el Amarna letters, and from the excavations at Tel-el-Hesi in Palestine. The evidence is sufficient, and the presentation of it is strong; and on this and other grounds, Professor Sayce very strongly affirms the historicity of the Old Testament narratives."

An Archæological *Conversazione* took place March 6th, at the Athenæum Hall in the Mixed Tribunals, Alexandria, Egypt, which was largely attended by the members of the Archæological Society. Mr. Goussio opened the proceedings in a brief but happy speech and referred to the honor conferred upon them by the presence of Professor J. P. Mahaffy, of Trinity College, Dublin. Professor Botti followed and, in an excellent speech, touched upon the finances of the Society and the excavation work now going on at Abookeer and elsewhere. Some very good photographs were shown round. Mr. Mahaffy followed. In the course of an exceedingly interesting address in English, which was closely followed by all present, the learned Professor pointed out that for two centuries

Alexandria was the first city in the world, and the second for a long time afterwards, Antioch being its great rival. It was the home—the very center of literary and artistic talent. His hearers might ask why should we trouble ourselves with these things. Because we were not savages. It was the emblem of our civilization. Mr. Mahaffy denounced in no measured terms the “monsters” of engineers at Philæ who wished to destroy the Temple there. Another class of “barbarian,” he said, was the sceptic, the gentleman who thought there was nothing to discover in Alexandria. Even during his short stay the speaker had learnt that numbers of new relics were unearthed every day. He considered in point of archæological interest Alexandria was on a par with Athens, Rome and Jerusalem. Mr. Mahaffy made many practical suggestions for the benefit of the Society before whom he spoke. He told them time was precious for archæologists in Alexandria, new streets were being made constantly and their chance would be gone. Wealthy citizens should come forward and lend their collections to the Museum for the purpose of arousing an interest in the subject. These should be labelled with the name of the lender. Another practical suggestion was that out of the five or six archæological schools in Athens, jostling one another for want of space, one should be sent here to help in the work.

The lecturer said there were two kinds of digging, namely, of holes and in layers. He recommended the latter for finding sites and exemplified Schliemann's experiences and the Forum at Rome as cases in point. He also suggested that there should be foreign collections, such as are found in London and Athens, and home collections, of which he had seen many. He heard with pleasure that Alexandrians were charitable. He suggested as a proof handsome bequests from the wealthy, whose names would live after them. In conclusion, he urged them not to be apathetic. If they persevered they would be rewarded.

Patriotism in their case should be for the city they had made their home, and where many had become wealthy. Don't have it said, “That man was good to himself, but no good to Alexandria.” The Society had a scholarly Director of the Museum and an active and devoted Executive. M. Goussio, in a most tasteful speech, proposed a vote of thanks to the lecturer and complimented the meeting on the large number of ladies present, whose devotion to archæology was certain to gain the desired end.—*Egyptian Gazette*, Alexandria, March 7, 1894.

Mrs. Blomfield afterwards held a reception and light refreshments were handed round.

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The Egypt Exploration Fund was founded in 1888, under the Presidency of the late Sir Erasmus Wilson, for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to those which may be expected to throw light upon obscure questions of history and topography, such as those connected with the mysterious "Hyksos" Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of supreme value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian, and Syrian styles; afford reliable data for the history of comparative art; reveal ancient technical processes; and yield invaluable examples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Since the establishment of the Fund in 1888, explorers have been sent out every season; two and sometimes three, conducting excavations in different parts of the Delta. Each year has been fruitful in discoveries. Much has been done towards the restoration of the ancient topography of Lower Egypt. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ (identical with the Biblical *Tahpanhes*), have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light (not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia) has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; three most important chapters in the history of Greek art and

Greek epigraphy have been recovered from the ruins of Naukratis, Daphnæ, and Bubastis; and, lastly, a series of archaeological surveys of the Delta have been made, most of the larger mounds having been measured and planned.

Excavations have been carried on principally at the following sites:

1883.—*Tel-el-Maskhuta*, in the Wady Tumilat, discovered to be Pithom-Succoth, one of the "store-cities" built by the forced labor of the Hebrew colonists in the time of the Oppression. This discovery and its results are described by the explorer, Dr. Naville, in his Memoir entitled "The Store-City of Pithom," in which the route of the Exodus is laid down.

1884.—*San* (the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible). This excavation and its results are described by Mr. W. M. Flinders Petrie, in the Memoir entitled "Tanis, Part I."

1885.—*Tell Nebireh*, in the Western Delta, discovered to be Naukratis. This excavation and its results are described by Mr. W. M. F. Petrie, in the Memoir entitled "Naukratis, Part I," by Mr. Ernest A. Gardner, Director of the English School at Athens, in "Naukratis, Part II."

Also, *Saft-el-Henneh*, discovered to be the town of Goshen, capital of the ancient district of that name. This excavation and its results are described by Dr. Naville, in the Memoir entitled "Goshen, and the Shrine of Saft-el-Henneh."

1886.—*Tell Defenneh*, the Biblical "Tahpanhes" and the "Daphnæ" of the classical historians; also *Tell Nebenhah*, site of the ancient city of "Am," a dependency of Tanis. These excavations and their results are described by Mr. W. M. Flinders Petrie, and his coadjutor, Mr. F. Llewellyn Griffith, in a Memoir entitled "Daphnæ," included in "Tanis, Part II."

1887.—*Tell-el-Yahudiyyeh*, an ancient Jewish settlement, now shown to be the City of Onias described by Josephus. Memoir entitled "Onias," by Dr. Naville.

1889-90.—*Tell Basta*, the Pi-Beseth of the Bible and Bubastis of the Greeks. Dr. Naville located the precise site of this

once magnificent red granite temple, and disinterred its grand ruins, abounding in superb monolithic shafts, massive architraves, sculptured blocks, broken colossal, bas-relief groups, etc., inscribed with valuable hieroglyphic texts. The inscriptions touching the Pyramid era, Hyksos kings, and the warlike XVIIIth Dynasty (that of Thothmes) are of absorbing interest to the historian, while the inscriptions relating to the period of Joseph are of thrilling interest to every student of the Bible. "Bubastis, Part I," by Dr. Naville. "Part II," to appear in the Spring of 1893.

1890-91.—*Akna-el-Medineh*, the Hanes of the Bible and Heracleopolis of the Greeks. Its mounds were excavated by Dr. Naville. Memoir to appear.

1891-8. — *Tell Mokdam and Dair el-Bahari* (Thebes). The latter is a most important place for explorative labors.

1890-8.—*The Archaeological Survey of Egypt*, for which a special fund is provided; under the charge of Messrs. Percy Newberry, Buchman, J. E. Newberry and Carter. This work is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The famous tombs of *Beni Hasan* were thoroughly explored in '90-'92, and in '92-'93 the historic antiquities from *Beni Hassan* southward will be surveyed, traced, photographed, copied, etc. The tombs at *El Bersheh* having been exhaustively surveyed, the Survey officials proceeded to *Tel el-Amarna*, the scene of the discovery of the famous tablets. Dr. Winslow outlined the purpose of the survey in BIBLIA for

November, 1890; and in January 1892, he described some of the "results" at *Beni Hasan*. A "Special Extra Report," illustrated, edited by Miss Edwards, published in December, 1891, treated of the work there accomplished. The first memoir of the Survey is a quarto with thirty-one beautiful plates and illustrations (four in colors), treating of the sculptures and pictures of *Beni Hasan*, in which the social and business life of men, 2500 B. C., is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. A volume on *El Bersheh*, or at least one on *Tel el-Amarna*, will be published. Special circulars relating to the Survey may be had from Dr. Winslow.

The foregoing outlines the most important labors of the Fund. An annual quarto volume with elaborate illustrations and photographs, is published. All donors or subscribers of not less than \$5.00 receive this volume of the season and annual report; previous volumes are \$5.00 each. See the advertisement elsewhere. The Survey volume of the season is sent to all subscribers or donors of not less than \$5.00 to the Survey. Said Dr. W. Hayes Ward, editor, in *The Independent*, "The annual volumes published are abundant remuneration to the subscribers of five dollars." Three hundred men of the highest rank in education, theology, letters, business and public life—among them eighty-nine university or college presidents—have subscribed to the American Branch of the Fund. For circulars and all information address the Honorary Secretary and Treasurer, for the United States, Rev. W. C. Winslow, 525 Beacon street, Boston.

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Palestine Exploration Fund.

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atic investigation of the Archæology, the
Topography, the Geology and Physical
Geography, the Manners and Customs of
the Holy Land, for Biblical Illustration.

This Society was founded on June 22d,
1865. It was established on the basis of
the following rules:

1. It was not to be a religious society.
That is to say, it should not be pledged to
advocate or attack any form of creed or
doctrine.

2. It was not to adopt or to defend any
side in controversial matters.

3. It was to be conducted on strictly
scientific principles.

These rules have been jealously observed.

The best guarantee of the accuracy of
the work done is found in the names and

positions of the officers who have carried
it out, and the travelers who have sent
their observations to the committee.
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G. C. M. G., F. R. S., R. E., (who con-
ducted the excavations of Jerusalem); Ma-
jor Conder, R. E. (surveyor of Western
Palestine and of the east country, unfin-
ished); Lieut.-Col. Kitchener, C. M. G., R.
E. (Surveyor with Major Conder); the late
Major Anderson, C. M. G., R. E.; Canon
Tristram, F. R. S.; Dr. Selah Merrill, of
Andover, Mass., etc.

Although the Society is not a religious
society, strictly so-called, its work neces-
sarily possesses unusual interest for Bible

Students, and its chief supporters are found among ministers of all denominations, who see in the results of the explorations many confirmations of the truth of Scripture.

In the course of its twenty-five years existence, the Society, with limited funds at its disposal, has done an immense amount of work, and published the results in books, papers, maps, plans, and photographs, primarily for the benefit of its subscribers, and also for the advantage of all students of the Sacred Scriptures.

Among its chief operations may be enumerated the following:

1. **EXCAVATIONS AT JERUSALEM.**—These were conducted by Sir Charles Warren, and had very remarkable results. Jerusalem is now proved to be, to a great extent, a buried city, and the ancient foundations are in some places a hundred feet underground. The walls of the Temple enclosure have been examined down to the foundations, and the original masons' marks found upon them. The contours of the rock, showing how the city was situated before the valleys were filled up, have been ascertained. In consequence of these and other discoveries, many questions of the topography relating to the city, and all Bible references to locality, are now viewed in an entirely new light.

2. **THE RECOVERY OF THE SYNAGOGUE OF GALILEE, BY SIR CHARLES WILSON.**—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched, and are found to be of considerable architectural pretensions. As one consequence of this work, the building in which Christ taught the people could now be reconstructed.

3. **THE SURVEY OF WESTERN PALESTINE.**—This work, occupying ten years in all, was carried out by Major Conder, R. E., and Lieut.-Col. Kitchen, R. E. Before it was undertaken, many parts of Palestine were a *terra incognita*—some names were filled in conjecturally, and 860 Scripture places remained unknown. But now we possess a map, on the scale of one inch to the mile, as beautifully and accurately executed as the Ordnance map of England.

In the course of the Survey, 172 of the missing Biblical sites were recovered and fixed.

4. **THE ARCHÆOLOGICAL WORK OF M. OLERMONT-GANNEAU.**—Among the illustrations of the Bible furnished by this learned archæologist may be mentioned the Discovery of the Stone Zohemoth, the Inscriptions at Tell Jezer (Gezer), the Inscribed Stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are additional archæological discoveries of incomparable importance due to other explorers. Casts and drawings of these may be seen in the collection of the Fund.

5. **THE GEOLOGICAL SURVEY OF PALESTINE, BY PROF. E. HULL, F. R. S.**—The geological facts here brought forward throw new light on the route of the Exodus, and afford conclusive proof that the Cities of the Plain are not under the waters of the Dead Sea.

These paragraphs will give the reader some little—very little—idea of the Society's work in the past. Before us lies work not less important.

6. **EXCAVATIONS AT JERUSALEM** are carried on from time to time as opportunity permits, and recorded in the *Quarterly Statement*, as also are all discoveries made during alterations in and outside the city.

7. **THE SURVEY ON THE EAST OF JORDAN**, where scores of Scripture sites remain to be fixed, and where the country is even more thickly strewn with ruins than on the western side, is to be resumed when permission can be obtained. It was amid the ruins of Dibon, by the brook Arnon, that the Moabite Stone was found in 1868, and at Amman Major Conder discovered the Sassanian monument which is described in his book, "Heth and Moab," as well as an immense number of rude stone monuments. It is confidently believed that a complete survey of this region would lead to very important discoveries.

8. INQUIRY INTO MANNERS AND CUSTOMS, PROVERBS, LEGENDS, TRADITIONS, &c.—Readers of Dr. Thomson's "The Land and the Book," or the Rev. J. Neil's "Palestine Explored," will know what vivid light is often thrown upon whole classes of Scripture Texts by the accurate observation of the customs of the people. Yet no inquiry of this sort has ever been carried out systematically over the entire country. The Committee have made arrangements for conducting a scientific examination into all these points by means of questions drawn up with the assistance of the President of the Archæological Society, the Director of the Folk-Lore Society, the Secretary of the Bible Society, and others.

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VOL. VII. No. 13.

CONTENTS:

A Sanscrit New Year's Stanza: By Trimbaklal Jadavrai Desai.

ASIA: General Sir H. N. D. Pendergast, K. C. B.: "England and France in Indo-China." Ex-Panjab Official: "The Check to the 'Forward Policy' in Afghanistan." Sir Lepel Griffin, K. C. S. I.: "Maharaja Duleep Singh" (with his signed Photograph, and Reminiscences by Dr. G. W. Leitner and Baron Tector de Ravisi). Senex: "An Invertebrate Viceroyalty." Sir Roper Lethbridge, K. C. I. E.: "The New Viceroy and Our Indian Protectorate." The Hon. Justice J. Jardine: "A University for Burma." John Beames, B. C. S. (ret.): "The Last Indian Census." Dr. G. W. Leitner: "Cow-Killing Riots, Seditious Pamphlets, and the Indian Police."

AFRICA: Bertram Mitford, F. R. G. S.: "The Amandebili (Matabili) Question." Rev. Jose P. Val D'Eremao, D.D.: "Melilla and the Moors."

COLONIES: The Sub-Editor A. Q. R.: "The Collapse of the Imperial Federation League."

ORIENTALIA: Prof. F. Robiou: "Egyptian and Babylonian Triads." Surgeon-Major L. A. Waddell: "The Sects of Lamaism." "The Sacred Books of the East." "Texts of Confucianism." By Fung Hou Wong and other reviewers. "Texts of Taoism." by J. Beames.

GENERAL: General F. H. Tyrrell (Madras Army): "Russia in Oriental Literature." The late Sir P. Colquhoun and the late Wassa Pasha: Homeric and Albanian Analogies. ("The Pelasgi and their Modern Descendants.") (Conclusion.) Dr. G. W. Leitner: "Græco-Buddhist Sculptures" (with illustrations). Mulji Devji Vedant: "A Brahmin at the Chicago World's Fair." Elginiana. The Alleged Pledges of the Indian Viceroy — The Three Elgins, Lord Elgin on "Home Rule and the Black Man," and His Last Speech at Dunfermline.

CORRESPONDENCE, NOTES, &c.: Lord Salisbury and Siam: One who Knows.—The Colonies and Naval Defence: The Earl of Pembroke.—The Imperial Institute and the Colonies.—The Danger of Cow-Killing in India: Historian.—General A. W. E. Hutchinson on Cow-Killing.—The Symbol of the Sacred Cow: Ch. Johnston.—The Bombay Riots: and the Guzerati So-Called Seditious Pamphlet: Hindu.—Hairy Savages in Tibet: L. A. Waddell.—Cholera in Ancient India: L. A. Waddell.—Lobengula: R. Casement.—Ibca.

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CONTENTS FOR JULY.

THE GREAT INSCRIPTION OF UNA. INTRODUCTION.....	Isaac Story, LL. D.
DISCOVERIES AT KOPTOS	
ANNUAL MEETING OF THE EGYPT EXPLORATION FUND.....	
TREASURER'S REPORT OF THE EGYPT EXPLORATION FUND.....	
SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND AND ITS ARCHÆOLOGICAL SURVEY.....	Rev. Wm. C. Winslow, LL. D.
SUBSCRIPTIONS TO THE PALESTINE EXPLORATION FUND... Prof. T. F. Wright, Ph. D	
ARCHÆOLOGICAL NOTES.....	
EGYPT EXPLORATION FUND	
PALESTINE EXPLORATION FUND	

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THE GREAT INSCRIPTION OF UNA.

INTRODUCTION.

THIS inscription was originally carved on a wall of the tomb of Una, an official under the three successive kings, TETA, PEPI-MERI-RA, and his son MEREN-RA, who answer to OTHOES, PHIOS and PHIOPS, the first, second and fourth kings of the IIIrd and last Imperial Memphite dynasty (VI of Africanus), was some years ago found at Abydos by Mariette, and transferred to *Bulak*, now *Gizeh* Museum, in Egypt.

Although its real import has been missed hitherto by translators, it has been given the post of honor by them, a copy of the text having been inserted by De Rougé in his *Recherches sur des Monuments*, published by the French government in 1866, with his analysis and translation of a considerable part of it, and a full translation has been given by Dr. L. Birch in Vol. II (pp. 1-8) of the "RECORDS OF THE PAST" (Old Series), and by Maspero in Vol. II (pp. 1-10) in R. P. (New Series), to each of which there is a short introduction.

De Rougé's text—which is here followed—consists of 50 perpendicular lines of hieroglyphics. There is a badly mutilated horizontal line at the top of the wall.

The most important erasures are : About one-sixth top and bottom of lines 1 and 2 and the top of 3, 4, 5 and 6, shading off to nothing, and a diagonal sweep from the top of line 21 to the bottom of line 28, the erasures varying from a trifle in lines 21 and 24 to about one-fifth in each of the others, but they appear to be of little consequence, except that one towards the end of line 25, which is exasperatingly defective in a very interesting place. Other erasures occur of single words, here and there, which can in general be supplied by the context and by reason of the numerous repetitions of the same phrases. The sum, however, of all the lost parts will

not probably exceed $2\frac{1}{4}$ lines, an insignificant total in an inscription of 50 lines, considering its age and what it has gone through.

The Analysis and Commentary of De Rougé bear unmistakably the stamp of genius, and fully warrant the remark of Brugsch—himself no mean authority—that he was “too early lost to science.”

The translation of Dr. Birch, the Nestor of the British School of Egyptology, is scholarly and painstaking, tracing line by line and filling up the gaps only by words deemed by him necessary to give a connected sense.

Maspero's translation is somewhat extraordinary, incorporating material and important assumed facts not hinted at nor suggested by this text or any other, which, although in many cases enclosed in brackets, are likely to mislead. By his method the numbering of the lines is impracticable.

The new translation here given was in substance made last year and laid aside for other duties, but was recently taken up again and is now presented, carefully revised word by word.

It is believed that the true meaning—hitherto undiscovered—of several words and phrases has been found; these will be seen on examination of the translations by others, but are here generally *italicised*.

No attempt has been made to arrange words so as to conform to English syntax and idiom, but the more difficult task has been undertaken of following the order of words as found, so far as is deemed practicable, consistent with intelligibility, so that the reader with the original text before him can make the identifications and form his own conclusions as to the correctness of interpretation.

Although the general construction of the ancient Egyptian language is pretty well understood, yet its philology is like to a mine once worked but long since abandoned and recently reopened; there is much debris that has fallen, and much is to be done before the vein in place can be worked clear of obstruction—yet, for all this, the work has its fascinations and the interested student finds much to encourage him in it.

I have said above that the *real import* of the inscriptions has been missed. This will become more apparent when I add the statement, supported by irrefragable evidence, that PEPI-MERI-RA—the PEPI of Una, and PHIOS of Manetho,—was

THE KING OF THE EXODUS.

He is also the same RA-APOPI or APOPI, who was king (UR) over the whole land of Egypt—*before* the Exodus—while SCHENEN-RA was a Hah in the City of the South, as related in the so-called

Sallier-Papyrus, written in the seventh year of Ramses II, 203 years after the Exodus.

This announcement will be startling to those who have been taught to believe the Laepsian theory, that *Meneptah*, son of Ramses II, was the king of the Exodus, a theory that has no historical basis, but is a deduction from the fact that a city in Egypt built by the Israelites is called in the Bible Raamses (or Ramesses), a name so common, that Sunkellos—who lived more than a thousand years ago, and through whom the List of Manetho's kings survives—in his canon mentions no less than seven kings of Egypt who bore the name of Ramesses and its variations within the space of 840 years, according to his reckoning, the last of whom was "Ramesses, who is also Aiguptos, who reigned 68 years."

It is not the purpose of the present translator to go at this time into an examination of the proofs for or against, except so far as this inscription of Una contains *internal evidence*, that the Exodus did take place in the reign of PEPI.

Suffice it to say, that the writer, after more than fifty years' study and keeping along with the latest discoveries, has constructed a CHART drawn to a scale, in which all the kings of Manetho, and more besides, figure, chronologically arranged, with the Hebrew patriarchs in their appropriate places, as well as Babylonians, Assyrians, Tyrians, Persians, Macedonians and Romans, and on this scale PEPI, Meri-Ra, stands *just here* with all the concomitants of the *Exodus* about him.

The histories of the kings of England and France and of the classic rulers of Rome and the Grecian States stand on no firmer basis, nor so firm, if contemporaneous monuments have any special value, as the history of the ancient kings of Egypt.

The student who desires to get at the truth must abandon the idea that the Lists of Manetho and the Great Tablets of Abydos and Saccara are strictly successive in their whole extent. They are made up from Rolls of different Capitals—not infrequently co-existent—and these Rolls are strung one after the other on the Lists, each under its special designation of Thinite, Memphite, Diospolite, or whatever it may be—designations sufficiently suggestive, one would think, that the Lists should be cut up into sections and placed in parallel columns, to a greater or less extent.

Eusebius is right when he says: "We should carefully consider that perhaps several Egyptian kings existed in one and the same age, for *they say* that Thinites and Memphites reigned and Saïtes and Ethiopians and others, at the same time."

Egyptologists now admit that there were joint reigns—senior and

junior—of kings even of the same dynasty, but those who have got the public ear still persist in ignoring the intimation that the above distinctive appellations give, and among other things talk seriously, of a Shepherd *vacuum* of 511 years, that never was.

The only real *authorities* are ancient, and whoever follows in the footsteps of modern extensionists may as well, before they enter the enclosure into which that pathway leads, look up and read the warning over the gate-way: "*Who enters here leaves hope behind.*"

We do not know where or precisely when Una was born. Perhaps the erased part of the inscription at the beginning of the tablet might have told us. His tomb, however, where this was, is at Abydos. The space at the beginning before he mentions TETA is so small that there is but little room for previous offices.

The reader will observe that beginning with a minor office he rose higher and higher, until he reached the summit of preferment, becoming, if we can credit his story, the right hand man of PEPI, and after that king's death a sort of father to the son, MEREN-RA, who, according to Manetho, began to reign when six years of age, and lived until he was one hundred. He is called the long-lived king. Eratosthenes says, "they say he reigned (lived) 100 years less *one hour*," a close record.

There were three notable employments Una was engaged in:

1st.—He was sent by PEPI for a white stone kras (sark-ophagos). If this was intended for the king, it is very clear that PEPI's pyramid *Men-Nofer* was already built and Una had nothing to do with it, although we know from other inscriptions that PEPI did have a pyramid *Men-Nofer*.

Una has a great deal to say about the *Kha-Nofer* pyramid of MEREN-RA, but nothing of that of his father. *This raises a doubt as to whether PEPI was buried in the tomb Men-Nofer*, which he had made for himself in his imperial days. If he was not, then some disaster had happened to prevent it.

This calls for the statement of another historical fact, completely at variance with the notion now prevailing. It is this: PEPI, while he was emperor and *before* the Exodus, had his headquarters at *Zoan-Tanis* (Superior), at or near the site of the city Un or Sesonnu of Piankhi-Mer-Amen, and later on called Hermopolis Magna by the Greeks, and *not* at Tanis in northern Egypt—the Khetam-Taru of Ramses II, now *seen* near Lake Menzaleh. This northern Tanis is indeed named by Strabo as a great city in his time, but he also mentions this *Tanis* (Superior) in this wise in his itinerary up the Nile: "Then follows the Hermopolite Castle," "next is the Thebaic Keep and a canal leading to *Tanis*."

Tanis (Superior), built seven years after Hebron and which once had been the seat of great kings, was in Strabo's time in ruins. This throws light upon the local tradition of the natives that when Pharaoh's army marched in pursuit of the Israelites, it went across the country through the *Wadi-el-Arraba* ("Valley of Chariots"). After the Exodus, the death stroke of the tenth plague and the swallowing up of his army in the Red Sea, *Zaan-Tanis* (Superior), the scene of so many calamities, became too terrible a place to remain in, and doubtless urged by those around him, he, it seems, removed thence farther south, and on the verge of the western valley built a city, later on called Abydos, the same very likely as that referred to on the monuments as the "City of *PEPI*," which scholars have not identified.

It will be noticed that Una gives no other titles to *PEPI* except "The King," or "His Majesty," except when he goes for the *kras* (sark) he calls him "The Majesty of the Lord the Horus." How different is this from the former titles: "King of Upper and Lower Egypt *MERI-RA*, Lord of the Vulture and Uraeus, Dear to the Race, The Triple Horus, the Golden, Son of Hathor Lady of An, *PEPI*, Giver of all Life;" also, "Son of Tum, Lord of Annu, Son of Hathor Lady of An, *PEPI*, Living Forever." But when Una came to the son *MEREN-RA*, on his accession he emblazons his name thus: "The King of Upper and Lower Egypt, *MEREN-RA*, the Lord, the Horus, Living [Forever]," but not with the other former high-sounding titles of his father.

PEPI's monuments *before* the Exodus are to be found from the Seas to the Cataracts.

Another thing, Una never mentions any god but Osiris (the other world), and the word *RA* as part of his young master's name, and Horus as the spiritual name of his sovereign, and speaks of the statues to adore the King of Upper and Lower Egypt, Living Forever, *more than all gods*.

Where are Tum and Hathor all this time, whom the king *PEPI* had delighted to honor?

2d.—Una was given sole charge of the affairs and house of the Great Royal Lady *AMSËT* (or *Amtes*). No one else was allowed to come near, and his management pleased the king more than anything. Now this title, "Great Royal Lady," belongs to the principal queen alone, and yet *AMSËT* was not the mother of *PEPI*'s son and successor. What does it all mean?

As to this matter the following suggestions are made, with no proof except from circumstances, for *Amsët*'s name has not yet been found elsewhere. The suggestions are: The Great Queen *AMSËT*

was the mother of one or more sons. The eldest son had been smitten on the night of the death-stroke. The Bible tells us "that at midnight the Lord smote all the *First Born* in the land of Egypt, from the first born of *Pharaoh the Sat upon the throne*, unto the first born of the captive that was in the dungeon." It is not improbable that there were other sons in the army and navy who were swallowed up in the Red Sea, and AMSET became the Niobe of Egypt. Childless, hopeless and broken-hearted, she retired to the cloister, there to remain separated from the outside world, until she died. PEPI himself survived the Exodus, it is believed, but six years.

Una needed not to detail the circumstances—all Egypt knew them. We know who the mother of MEREN-RA was. A tablet in her family tomb at Abydos describes her as "The Royal wife of MERI-RA, of the Pyramid *Men-Nofer*, Great in Grace, Great in Favour, Great Lady of the God (King), Great in Things, Companion of the Horus, *Tes-t* (The 'Lifted-Up') of the Horus, Mother of the King of Upper and Lower Egypt, MEREN-RA, of the Pyramid *Kha-Nofer*." MERI-RA-ANKH-NES. Why was Queen MERI-RA-ANKH-NES called the "Lifted-Up" (*Tes-t*)? One can imagine it was because she, by a stroke of Providence, causing the death of the sons of the Great Royal Lady AM-TES, was "Lifted-Up" to be the mother of the son and successor of PEPI.

MEREN-RA was born in 2448 A. Mundi, *that being the year of the Exodus*. Una of course died during this king's long reign of 94 years—Una mentions no later king. This will probably account for the introduction in Manetho's List between PHIOS (PEPI) and PHIOPS (MEREN-RA) of a king METHOU-SOUPHIS (MENTU-HOTEP), with a reign of seven years. MENTU-HOTEP was not only an independent king, but was probably Regent during the minority of MEREN-RA. Una does not mention his name, for the *real* king was the boy MEREN-RA. Una when speaking of his services for the young king repeatedly says that such and such things were "*explained*" to His Majesty, as if he were young and the business was planned by older heads; no such word is used in reference to the former kings TETA and PEPI, who were grown men and managed their own affairs and themselves dictated what ought to be done.

Again, we notice that while His Majesty the King is prominent everywhere, yet some things are said to be done—such as appointments to office—by the "*Great House*," as if there was a distinction between the designations. This leads to the belief that in general public affairs in Egypt were not managed by the personal despotism of the king alone, but that a body of men of the highest rank existed,

who were counsellors of the King, with whom custom and law required he should consult, and who really had some hand and responsibility in the administration. All together, with the king at the head, constituted, it seems, "The Great House" (Per-aa-o', *i. e.*, Pharaoh).

When a king arose of extraordinary abilities and strong will he would be likely to become virtually *Dictator*, the rest doing his bidding. Such a one we suppose was USERTASEN II, Joseph's promoter, who uses to him this language: "*I am Pharaoh ('The Great House')* and without thee shall no man lift up his hand or foot in all the land of Egypt."

As to the Regent MENTU-HOTEP, he was a Theban and a King, and was buried at Thebes where, as appears from a papyrus of the reign of the so-called Ramses IX, his full name is given as NEBKHER-RA (KHEBRON), MENTU-HOTEP (METHOU-SOUPHIS).

He is KHEBRON (No. 2 Dyn. XVIII) of Manetho with thirteen years as Theban. He did not succeed AAHMES (Amos or Amosis) the first king of Dyn. XVIII, but was an independent, or at least contemporary, king in his own right. Under his name as NEBKHER-RA he appears along with SANKH-KA-RA just before NEB-PEHTI-RA (AAHMES). His dominion evidently bordered on that of MEREN-RA and for some reason, perhaps family relation, became his protector during minority. This Regency was evidently during the last seven years of his reign, and at his death MEREN-RA was about fourteen years of age—and no longer had a guardian. There was another Mentu-hotep (Menthe souphis), the husband of Q. Nitokris (Nit-akert), about a century later in this same Memphite Dynasty.

Upon the death of Q. NITOKRIS—the last of the Imperial Memphites—in 2525 A. M., 107 years *after* the Exodus, Amenhotep III, the Theban, became Emperor over all Egypt and raised upon the Theban Plain his great statues (Memnon).

Herein we see what a *snare* the numbering of Dynasties by Africanus has been—for there is indubitable evidence that Dynasties VI (Memphite) and XVIII (Diospolite) *overlap each other* from PHIOPS (MEREN-RA) to NITOKRIS, in the former, and from Amosis (Aahmes I) to Amen-hotep III in the latter.

It is equally true that in this interval-overlap arose Q. HATASU and THOTMES III, Thebans of great distinction, but *neither of these had consolidated all Egypt under one rule*, for the territories of Meren-Ra, MENTU-HOTEP II and NITOKRIS were independent, although THOTMES III has been called by Brugsch the "ALEXANDER of Egypt," a very taking name applied to a very brilliant king.

But, for all this, the disasters that fell upon PEPI MERI-RA at the

Exodus broke up his empire and the Theban Hahs ceased to be tributary, and coming to the front consolidated among themselves and advanced towards the North in the region deserted by PEPI, growing more and more powerful until they became Imperial under *Amen-hotep III*, as above mentioned.

Meanwhile it does not appear that there was war between the Thebans and the so-called Memphites, although there was war with other peoples, in which the city Avaris (Hauara) was taken, and successful foreign wars in Syria. The very name of AAHMES ("Child of the Moon") is confessed by Brugsch to signify that he was a native of the City of Thoth (The Moon God), that is of Hermopolis Magna, the very headquarters of PEPI *before* the EXODUS.

3d.—The last and perhaps most important matter to be discussed here is the reference in the inscription of Una, so frequently made, to "The Lands of the HERU-SHAU:" (see lines 13-31). Egyptologists have hunted high and low for a people bearing the distinctive name of HERU-SHAU and to locate their lands, but all in vain. Maspero translates *Amu*, which simply signifies "those who are in," as signifying "Nomad." But the Amu were not necessarily Nomad, nor did PEPI carry war into their district, as he supposes. Dr. Birch is more cautious and translates thus (lines 13-14): "His Majesty *turned* the things of the Amu of the Herusha. His Majesty made soldiers," etc.

There were no people in all Africa who called themselves, or were called while resident there, by the specific name of HERU-SHAU, and therefore they will never be found there. HERU signifies "Up" or "Out of" and SHAU signifies "Gone" or "Shepherds," and both words are in the plural number and, agreeably to the construction of the Egyptian language, belong together; so that HERU-SHAU signifies "Those who have gone up," or "The Shepherds [who are] up."

The Bible says (Ex. i: 10) that the king who began the oppression gave to his people as the reason for it: "Lest they multiply and it come to pass, etc., they join also our enemies, etc., and so *get them up out of* the land," which indeed they at last did. JOSEPH on his death-bed told his brethren that at God's visitation, they should "*carry up* my bones." Now Una meant by the HERU-SHAU "Those who had gone up" or "The Shepherds gone up"—that is the Israelites who had *gone up* out of Egypt at the Exodus. He did not say "Israelites" or "Sons of Jacob," for it was a sore subject and a detested name, but he used some such term as is often applied to a deceased person in the funeral service as "The Departed."

But why mention them at all, if they had gone? The answer will be apparent when we see what he was about to do.

Large tracts of country had been left vacant, or as Manetho says, "left desolate" by the departure of the main part of the working population of Egypt, and these lands are called by Una "The Land of the HERU-SHAU;" that is, of the people who having once "*been in*" had now "*gone up*."

It was thought necessary by the King and his counsellors to *re-people* these vacant lands, and therefore they planned a raid into the surrounding as well as more distant regions of the NEHASU ("copper-coloured" people or people in the copper regions, who were not negroes for they have straight hair), and they did so, and the army or "military escort," as I have called it, brought back the captured NEHASU and settled them upon these vacants lands of the HERUSHAU.

Five times Una says he went through this performance—made five raids—and "His Majesty was pleased by it above everything."

Thus it will be seen that there was no war with the HERU-SHAU, for they were not there to fight with; but the NEHASU had their lands scoured and were themselves taken away.

The captured NEHASU were put under Una's sandals, and very likely partly by force and partly by persuasion these new subjects were made somewhat tractable, and doubtless in the end in a measure contented—if the Egyptians had learned anything from experience.

The reader will notice the very remarkable means PEPI took to raise an army for these expeditions into the regions of the NEHASU—an army of myriads, so he says, in Khent, in Nubu and in the North, and in places and districts some of whose names are obliterated. The Princes, Treasurers, Sole Semirs—the Her-Teps ("High Ones"), the Hahs of Departments in the South and the North, the Golden Semers, the Murs and even the two High Priests of the South and the North were engaged in the work—and Una superintended it all.

What had happened in Egypt, theretofore a military nation, that required such extraordinary operations to make up an army for expedition against these wild NEHASU? The catastrophe at the Exodus of the Israelites furnishes the answer. The army of Egypt had disappeared, without a battle. Its destruction in the Red Sea solves the question. The army was gone.

Where were the 600 chosen chariots and all the other chariots of Egypt with their captains and the mighty army that tramped behind them in serried ranks along "The Valley of Chariots," which

here and there by the fuglemen about the stone, or the mummies, or the steamers on the distant Nile, or anything that strikes his eye or fancy for the moment. Towards sunset the chorus grows louder, all eyes meet on the master's lip; and one syllable of the word of dismissal is hardly framed before men and boys are off, sliding down the earth shoots, jumping over stones, shouting as though bound for something better than onions and bread, and labor again at sunrise to-morrow.

The hot season and fast month Ramadân, break off the work in the middle of March. By then the mounds on the central terrace will have disappeared, and the sculptured west wall, the pillared hall with its funeral scenes, and the colonnade will be visible again, as they have not been for many centuries. In December next another season will open, the lesser accumulations on the southern side of the temple be attacked, and the costly rebuilding operations continued on the upper terrace. If the present undertaking can be carried through, the Egypt Exploration Fund will have the credit of promoting a unique monument to the select first rank of the spectacles of Egypt, and its publications of the reliefs and paintings, as well as all the minor treasures found, and to be found, will be more complete and not less artistic than the magnificent volumes which French munificence has produced.

BOOK REVIEWS.

PRIMITIVE CIVILIZATIONS; OR, OUTLINES OF THE HISTORY OF OWNERSHIP IN ARCHAIC COMMUNITIES. By E. J. Simcox.

There is no study more interesting than the beginnings of civilization. A few thousand years of recorded history only take us back to a prehistoric period of untold length during which took place the primary distribution of mankind over the earth and the development of the great races, the formation of speech and the settlement of the great families of language. Our knowledge begins with the primitive civilizations of antiquity, with races already numerous, and possessed of political, religious, and social ideas which are to a certain extent ascertainable. We have not yet reached that point, however, where we can discern how the larger bodies of men have travelled through the prehistoric stages of the journey and reached their settled home, or how each people began to emerge from the obscurity that surrounds its early days. From the most widely separated nationalities of the old world we find proofs of the existence of primeval doctrines, theories of a cosmical, religious, politi-

cal, and even social character, so similar in detail that the hypothesis of their common origin in some region that had been historically and geographically the center of all these peoples seems to be completely established.

Nothing appears more obvious than the fact that the formation of the world's civilization was laid in wisdom, and not in ignorance; was laid by men of intelligence and not by benighted savages. Not one of the ancient civilizations but had its genealogy that can be traced back into the darkness of ages prior to its own existence, for the fundamental ideas upon which it was based; ideas so profound that the wise ones of antiquity considered it an honor to have been instructed by them, although the evidence of ancient monuments, geography and history goes to prove that the great race divisions of mankind are of no recent growth, but were already settled before the beginning of the historical period.

As far back as any historical documents can carry us, we find in Chaldea a population far removed from the savage state. The social relations are controlled by laws which extend their protection even to the slave, and there is a regular system of taxation. The rates of the land are determined either according to a fixed valuation or according to the current produce. Family ties are very strong. To disown father or mother is a veritable crime. The desertion of a child is punished with imprisonment. Science and literature developed in spite of the primitive writing engraved upon clay tablets; the art of sculpture attained great refinement. Rare elegance in clothing and furniture denoted great wealth, the result of actual commerce. The Babylonians were evidently a reading and writing people; and the century before the Exodus, recent discoveries have shown that libraries existed, and that an active correspondence was carried on in all parts of the ancient Oriental world.

Over 3000 years before Christ the civilization of Egypt had attained its full growth, and had at that time a considerable past. The Egyptians possessed theologians, artists, poets, historians, astronomers and geometers. They had great reasoning powers and imagination, and their sculpture and architecture have been the wonder of the world in all ages.

We find in China, nearly 3000 years ago, a culture in science, industry, literature, and the arts of civilized life scarcely inferior to that of the most enlightened nations that have appeared in history. It must be inferred from the great advancement of these nations in the arts and sciences at this early period, that many ages of civilization had preceded the time when what we call the historical period began.

DISCOVERIES AT KOPTOS.

BELIEVING that the dynastic Egyptians had entered the Nile valley by the Koser-Koptos road, Professor Flinders Petrie, applied to M. de Morgan for permission to excavate at Koptos, in hopes of finding some trace of the immigrating race.

In eleven weeks he completely turned over every yard of the temple site of Koptos, and learned far more of the earliest Egyptians than all that was known before. The prehistoric results are unique; and the historical remains include the works or names of thirty-five kings, the most continuous series known on any site, extending from the IVth Dynasty to the third century, A. D. The following are the principal results in chronological order:—

Prehistoric—Portions of three limestone statues of the local god Min (or Khem), about 13 ft. high when complete. These each have a girdle of thongs, like the Ababdeh girdle of the present day; but with a decorated flap hanging down the right side. The figures on the flap are roughly outlined by hammer-work, with much spirit, but as simply and naively as on the bone cave carvings of Europe, which they much resemble. The statues themselves are merely shaped monoliths, with half developed arms, legs grooved out like a Greek "island figure," and a head with gross ears, whiskers, and no face; the features were probably supplied by an attached wooden mask. The whole affair is quite barbaric, and far more akin to the stone age of Europe than to anything known in Egypt. These figures were found buried, like many other sculptures, beneath the foundations of the Ptolemaic temple. There is no age of Egyptian work known, from that period back to the IVth Dynasty, when any carving in the least like this was executed. These figures show a gradation in skill and age, indicating that they were successive; and hence their use covered a long period, and they cannot have been the product of any brief wave of barbarism. Moreover in two points—the indication of the origin of the hieroglyph of Min, and the attitude differing from all known statues of Min—these works show that they belong to an age which was already past in historical times. The carvings on them represent the fetish pole of Min, decorated with a feather and a garland, and hung round with sawfish and pteroceras shells. Such a derwish pole is akin to what is now seen in the Red Sea region. And the figures of animals—the ostrich, elephant, sawfish, and shells—all point to the immigrants having arrived there from the south of the Red Sea. A closer agreement with what was expected could hardly have been devised.

I—IIIrd Dynasty. Pieces of pottery statues and relief work were found in the earliest part of the temple. These are of careful finish, and were presumably the best products of their age, being offered in the temple. Details of these show them to be earlier than any of the historical stone statuary; and such modeling in pottery explains the rise of Egyptian art, without its leaving any permanent trace before its bloom in the IVth Dynasty. A period of pottery also explains all the peculiar conventions of the stone sculpture.

IVth Dynasty. Part of a large alabaster vase of Khufu was found in the town, doubtless from temple furniture.

Vth Dynasty. Part of an inscription of Pepi I., and two slabs with figures of Pepi II.

XIth Dynasty. A large quantity of sculptures of the temple of Antef V. (Ra-nub-kheperu) were found, laid face down for a later pavement. They indicate a brick temple faced with stone. There is not a single piece of temple sculpture of this dynasty in Europe. A long decree of Antef V. was found, deposing the prince of Koptos for treason, and elevating a new princely family.

XIIth Dynasty. Portions of very delicate relief sculptures of Amenemhat I., and sunk relief sculptures of Usertesen I.; also the greater part of the temple door jamb of Usertesen I. with very fine sculpture; also a door jamb in red granite. Not a single slab of temple sculpture of this age was hitherto known. Of Amenemhat III. there is a colossal vulture, weighing about a ton, but headless.

XIIIth Dynasty. Of Sebekhotep V., Professor Petrie brought part of a stele, naming a new queen and two new princesses. Scarabs of Mer-neter-ra and of Apepa, were obtained from diggers in the town.

XVIIth Dynasty. Of the king Rahotep, only known by a few scarabs and a posthumous tale, were found portions of a large stele, showing that he restored the temple.

XVIIIth Dynasty. Tahutmes III. entirely rebuilt the temple. His foundation deposits Professor Petrie cleared out carefully: in one pit were about 200 vases, thirteen alabaster vases inscribed, many bronze tools inscribed, and corn grinders, besides beads, scarabs, etc. Many blocks of his temple sculpture were found, and most of his foundations remain.

XIXth Dynasty. Seti I., appears on a small sphinx. Of Ramessu II., there is a fine life-size group of the king seated between Isis and Nebhat, carved in red granite, and in fair condition. It belongs to the earlier part of his reign, and is of good work. The weight is about three tons. Part of a long stele recounting the offerings made to Ramessu from all lands is of interest. Other steles of this age were found. Menenptah's name also appears in the temple.

XXth Dynasty. A large granite stele of the twenty-ninth year of Ramessu III.; and the scene of a lime-

stone stele of Isit, daughter of Ramessu VI., and of an unknown queen, Nubkhesdeb. XXIIId Dynasty. A pillar of Osorkon I. (?) XXVIth Dynasty. Sculpture of Psamtik II., and the lower part of a small chapel of Aahmes II. XXXth Dynasty. Part of small obelisk of Nekhthorheb.

Ptolemaic. A wall of Ptolemy Soter; a long inscription of an official under Philadelphos, who rebuilt the temple—110 cubits long and 40 wide, agreeing with the foundations now found. Part of a statue of Euergetes. Sculptures of Ptolemy IX and XIII.

Roman. Temple sculpture of Augustus, Tiberius, Claudius, and Nero. Greek inscriptions of Galba, Domitian, Caracalla, Elagabalus, and Quietus. Some of the Greek inscriptions are of interest, especially one found just before he arrived, giving the customs tariff on persons and goods from the Red Sea, under Domitian.

Of uncertain but early date were found flint flakes and pieces of knives scattered on every square yard of the primitive soil that was uncovered. The first settlement was on a rise of yellow clay, washed out of the Hammamat valley, and deposited as a fan in the Nile valley. Large quantities of pottery of the early settlement, and wells, were also found.

It is remarkable, in one spot, and in so short an excavation, to have found such an extensive historical series; the barbaric statues, and the rise of modeling in pottery, have opened an entirely new chapter of Egyptian history, and given us a greater advance than anything since Mariette's uncovering of the art of the old kingdom.

EGYPT EXPLORATION FUND.

THE seventh ordinary general meeting of the Egypt Exploration Fund was held on May 23 in the large room of the Zoological Society, 3 Hanover square, the president, Sir John Fowler, Bart., in the chair. The balance sheet and financial report for 1892-3 were then placed before the members, and official statements made as to the progress of the society's work, especially with regard to new arrangements which had been made for the conduct of its undertakings. The hon. secretary, Prof. R. S. Poole, was unavoidably absent.

The financial report was read by the hon. treasurer, Mr. H. A. Grueber, who first dealt with the accounts of the Egypt Exploration Fund, as apart from those of its Archæological Survey (for the latter separate subscription has always been asked), showing that the expenditure for the year 1892-3 had been about £2140. This sum included M. Naville's expenses at Deir el Bahari, those involved by the continuation of Count d'Hulst's work at Behbeit el

Hagar and by the transport of heavy antiquities from El Bersheh, Beni Hasan, and Tell Mokhdam, the cost of publications, and also ordinary and extraordinary office expenses. It further included an item of £146, representing the expenses incurred by Mr. Roger and Mr. Howard Carter, when directed by the committee to continue the excavation for the recovery of the Mendes or Thmuis library at Tmei el Amdid, a work which M. Naville had commenced in the previous year. Unfortunately, on account of the absence of M. de Morgan in Upper Egypt, Mr. Roger was not allowed to proceed with the unearthing of the library chambers; and in consequence, he was compelled to return to England without having been able to carry out the wishes of the committee. The total receipts for 1892-3 were over £2121, an income almost entirely due to annual subscribers in England, America, and the Colonies.

The expenses of the Archæological Survey during the same year had amounted to over £1200, including the salaries of Mr. Percy E. Newberry and Mr. Howard Carter, their traveling and living expenses to, in, and from Egypt, and the traveling and living expenses of Mr. John Newberry (architect) and of Mr. Percy Buckman (artist), who had otherwise given their valuable services to the Survey. The £1200 also comprised £469 for the publication of *Beni Hasan I*. Since subscriptions and donations to the Survey during 1892-3 had not reached £500, the Fund had advanced £700 to its assistance, and it is earnestly hoped by the committee that increased public interest in the Survey will justify their faith in its future. During the three seasons spent in Egypt by officers of the Archæological Survey, sufficient material was collected to provide annual publications for five or six years. *Beni Hasan I* (1890-1), and *Beni Hasan II* (1891-2) have already appeared, and will shortly be followed by *El Bersheh I* and *II* (for 1892-3 and 1893-4).

The total receipts of the Egypt Exploration Fund had not fallen off during the year under consideration; but the expenditure had increased, owing to the fact that the work now being carried on at Deir el Bahari is a very large one. Enormous masses of rubbish and debris have to be removed to a considerable distance; many sculptures and blocks unearthed have to be replaced in their original position, and in addition, the number of inscriptions which have to be traced, and of wall-paintings which have to be copied, far exceeds those in any previous excavation undertaken by the Fund. But the committee feel that the work, as now being carried out, will bring great credit to the society, and confidently appeal to

their friends for that continued and increased support without which it cannot be successfully accomplished.

The adoption of this report having been proposed by the Rev. W. MacGregor, and seconded by Lord Amherst of Hackney, Miss E. Patterson, the secretary of the Fund, proceeded to read her report. She stated that the forthcoming Memoir for 1892-3 would be a preliminary volume on Deir el Bahari, written by M. Naville, forming a sort of introduction to the series of Memoirs which is to cover the work of the Fund on this site. She also drew attention to a special publication of the Fund, viz., a small Atlas of Ancient Egypt, just issued, of which a few advance copies lay upon the table. In this Atlas each of the ancient maps is accompanied by the list of the nomes, of their capitals, and of their local deities. The maps are prefaced with letterpress, giving a brief account of the history of the Egyptians and of their foreign intercourse, together with a description of their country. The Atlas also contains a chronological table of the dynasties, a list of Egyptian sites mentioned in the Bible—identified when possible—and a short bibliography. In briefly recapitulating the various discoveries which have been made during the course of the excavations at Deir el Bahari, the secretary drew attention to some minor antiquities from that site, which were arranged on the table for exhibition, but stated that it had been decided to make no distribution of objects from Deir el Bahari until the work was completed, and all had been brought together for comparison.

Mr. John Newberry, the architect, who has for two seasons assisted professionally at the excavation of the temple of Deir el Bahari, then gave an account of the progress of that excavation and its present state, his audience being enabled to follow his description with ease, owing to the fact that he carefully pointed out the whole arrangement of the temple on two large plans of his own. The paper will be printed in the forthcoming *Archæological Report* of the Fund.

The president referred to the various statements already laid before the meeting; and, having especially noticed the engagement of Mr. D. G. Hogarth as an officer of the Fund, he proceeded to describe the different engineering schemes now under consideration for the construction of a high and vast barrage to store the floodwaters of the Nile, and concluded by saying the work of the Egypt Exploration Fund was to preserve, and not to destroy, and it would not be out of place that they should express to the Egyptian Government their satisfaction with the official words of the distinguished Under-Secretary of State, Public Works Department of

Egypt (Mr. Garstin) in his report—viz., “That any work which caused either partial damage to, or the flooding of the beautiful Temples of Philae, would be rightly considered by the whole civilized world as an act of barbarism.”

Mr. Cope Whitehouse spoke in defense of his own scheme for utilizing the Wady Raian as a reservoir.

Mr. Maunde Thompson, C.B., returned thanks on behalf of the British Museum for certain antiquities which had been presented by the Fund. He then spoke, in his capacity of acting vice-president, of the delay which had taken place in issuing the Memoirs, and said that in view of the immense labor of publication which lay before the society in recording and interpreting the paintings, sculptures, and inscriptions of the temple of Deir el Bahari, it was a great satisfaction to know that the services of Mr. D. G. Hogarth had been secured; for Mr. Hogarth was not only a good scholar, and a well-known explorer in Asia Minor and Cyprus, but he was also an excellent literary man. The annual volumes issued by the Egypt Exploration Fund would henceforth take a much higher standard than they had ever done before. In order that the excavations at Deir el Bahari might not push too far ahead of the work of publication and of the artists employed in copying the sculptures and paintings which are laid bare, it might be necessary to suspend excavations there for a season. Moreover, Deir el Bahari, though involving great excavation and restoration, and providing large material for publication, is not rich in antiquities; and the society, being bound to consider the advantages of distribution of antiquities, did not propose to confine its work to Deir el Bahari for the next few years.

The meeting terminated with the usual vote of thanks.

TREASURER'S REPORT.

FROM the report of the Treasurer, Mr. Grueber, at the meeting of the Egypt Exploration Fund in London, on May 23, it is seen that the total outlays of the Egypt Exploration Fund for 1892-3 were £2140: 15: 8½, which includes publication, and that the total receipts were £2121: 4: 11½. Of this amount £927: 5: 10 came from American subscribers through Dr. Winslow. The sale of publications yielded £143: 13: 0. The total expenses of the Archæological Survey, including publication, amounted to £1239: 6: 1, and the total receipts were £272: 14: 2 from the United States through Dr. Winslow, £219: 5: 7½ from English and other subscribers, and £35: 1: 0 from the sale of publications.

The deficit is £712: 5: 3½, which with that of the general Fund makes in American money a total deficit of about \$3570. It is hoped that the sales of the Archæological Survey volumes will very considerably diminish this "balance on the wrong side of the ledger." Mr. Grueber appealed to the friends of the Society for an increased interest in the Survey.

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June 20, 1894.

WILLIAM C. WINSLOW.

This Society in the United States has now an office, at number 15 Blagden street, Boston, and the hours are from 10 A. M. to 1 P. M., daily, except Sunday and holidays. It adjoins the new Public Library, and is one minute's walk from the Museum of Fine Arts. Here may be seen our publications. The Secretary in charge is Miss MARY B. COMYNS, to whom all letters may be addressed, but all checks should be made payable to William C. Winslow, honorary treasurer, and all Fund letters addressed to him (at his house) should have "Egypt Exploration Fund" upon the envelope, in order to ensure prompt attention. Friends and all interested will be heartily welcomed at the office.

The bad news is that at the annual meeting, on May 23, a deficit for the previous year of about \$3570.00 was reported—chiefly in the Archæological Survey. Our American subscriptions are at this date so far behind our usual amount that we are now sending out an urgent note in the hope that by July 15 we shall be able to report a falling off not exceeding twenty-five per cent. of our usual subscriptions.

"Ahnas," Volume XI, is beautifully illustrated, and the Atlas, also received this day, will be very useful to every reader of Egyptian history and exploration. Price \$1.00. The Archæological Report *brochure*, for 1894, is nearly prepared, and "Queen Hatasu's Temple," Part I, will soon go to the printer. "El Bershek" will make two fine Survey volumes.

In June BIBLIA acknowledgements, Hon. Beverly Johnson should read Hon. Reverdy Johnson, and J. P. Crawford, Esq., J. P. Cranford, Esq. In the August issue a revised list of officers elected and other addenda will appear. The "Dr." before the honorary secretary's signature was a pre-"determinative" from the hand of the hieroglyphically interested editor.

WILLIAM C. WINSLOW, Honorary Secretary.

525 Beacon St., Boston, June 20, 1894.

PALESTINE EXPLORATION FUND.

ON the fourteenth of May, Mr. Bliss began work under the new firman permitting two years of work at Jerusalem, and our subscribers will look eagerly for the beginning of a report in the July issue of the Quarterly Statement. It is a critical period in the work. So long as the government withheld its sanction, the information obtained through such work as was done by the monks in uncovering Bethesda has served to satisfy the public demand for light upon the historic past. The good Schick and the rest have sent valuable accounts of isolated discoveries made here and there in various unofficial ways. Thus for years the accumulation of information was gradual and informal.

The permit to dig at Lachish changed this and turned all eyes to the practical test of a tell examined by the Fund for the first time. It was an anxious season, but the first announcements of Mr. Petrie showed that expectations would be realized. The further excavations conducted by Mr. Bliss set all doubts at rest, and any proposition by the Fund to open other tells, if permitted by the government, would have been received with satisfaction.

Instead, however, of being told that some other tell would be opened, we were startled with the news that a most generous permit had been given to work at Jerusalem itself, at the very spot deemed most important to the verification of Bible history. What will be the result? Of course no one can tell, and we can wait for the information as it is given out; but we can see beforehand that the future of the Fund hangs upon the issue of this undertaking. If much be brought to light, the work will go on here and there for many years with governmental sanction and the aid of Bible lovers everywhere; but, if no results be now obtained, a deep disappointment will settle down like an extinguisher upon our present zealous interest.

What then are the chances? I do not hesitate to say that they are wholly favorable. Jerusalem on its southern side rises from the Valley of Hinnom most abruptly, affording a natural line of fortification along the brow of the hill. But, instead of a single hill, we must think of two, the one to the west being much broader than that to the east. The western hill is Zion, the eastern Ophel. Between them the Valley of the Tyropocan runs northward to the centre of the city. A defensive wall would, therefore, conform to this and would run, not in one curve, but in two curves with a deep retroversion up the valley. The form would be like that of a rounded letter W formed by setting a capital U twice. This was the old line of the wall; but, in order to save time and money, the

wall built in 1536 was carried across the hills near the top of Zion. Thus the wall, instead of following round the curves of the W crosses in a nearly straight line at their top, making in a military estimate a weak fortification.

For the purpose of exploration, however, the effect is most fortunate, since no buildings stand south of the wall, and the very space most important to be explored is thus left free to our hands. Had the modern wall kept the old lines, this space would have been filled with buildings, and the whole condition would be different as to our work.

It is just here, from Zion eastward to Ophel and also southward into the Valley of Hinnom, that Mr. Bliss will work. He will be upon the ground of David's city and of the fortification Millo, of the palace of Solomon and of the tombs of these kings and others. Moreover, in all the debris which now fills Tyropocon to the depth of a hundred feet he will be coming upon the remains of the past which, at times of destruction, were cast in thither.

Instead, then, of feeling a painful anxiety for the future of their work our subscribers should calmly accept the test now appointed and be very hopeful that the result will justify indefinite future work.

In addition to the books enumerated in the June BIBLIA, I can now furnish, postpaid,

Judas Maccabæus, by Conder,	\$1.00
Photographs of Contour Maps,	
16½ inches by 8½,	1.25
8 inches by 4,	.25

These photographs, when mounted, give an excellent idea of that work, but nothing should satisfy Theological Schools, Sunday Schools and Libraries except a copy of the map itself, seven feet seven inches by four feet four, to be obtained from Mr. E. E. Howell, No. 612 Seventeenth street, N. W., Washington, D. C.

The following subscriptions are gratefully acknowledged:

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The April Quarterly was rich in photographs of the sarcophagus found at Sidon and believed by many to be Alexander's. I can furnish copies of this, if desired.

THEODORE F. WRIGHT,
U. S. Secretary.

42 Quincy Street, Cambridge, Mass.

ARCHÆOLOGICAL NOTES.

The establishment of an office for the Egypt Exploration Fund in the United States, and the appointment of a secretary in charge, are needed and wise steps, taken at the request of Dr. Winslow, in order to efficiently further the interests of the Society in many ways. It is his hope to secure at least one local honorary secretary in every State, and one in many of the large cities. A little cöoperation on the part of such a corps would ensure support for the very valuable undertakings of the Fund in the Valley of the Nile.

In a letter from Egypt Professor Sayce says: "I spent a long and delightful day with M. de Morgan at Dahsur, where for the first time in Egypt official excavations are being carried on in a thoroughly scientific manner under the constant supervision of M. de Morgan himself. The results have been marvellous. At a cost of only £400, some of the finest and most costly antiquities ever discovered have been brought to light (*). I need not describe the two treasures which the excavator's scientific shrewdness and knowledge enabled him to find, as full accounts of them have already been given in the European papers. I will only say that they are a new revelation of ancient Egyptian art. By the side of them the famous jewelry of Aah-hotep looks poor and degenerate; and they are so perfect and so fresh that it is difficult to realize that they belong to the remote epoch of the XIIth Dynasty. But the treasures are but a part of the discoveries which M. de Morgan has made. Tombs and sepulchral chambers of hitherto unknown princesses of the XIIth Dynasty and of nobles of the VIth, huge sarcophagi of translucent polished alabaster, and shattered fragments of temples long since destroyed, are among the spoils. Since my visit to him, M. de Morgan has attacked the southern brick pyramid, and found in it the tomb of an unknown king, Horus Fubab-Ra, who may be the Horus referred to in Manetho's version of the Israelitish Exodus. One of the objects contained in the tomb is an ebony statue of the Pharaoh, nearly four feet in height. Besides this tomb, he has also found another, that of a princess, which had never been opened before. In it there was another treasure of XIIth Dynasty jewelry. Even the golden diadem of the princess was upon her head."

(*) Described in the June BIBLIA.

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37 GREAT RUSSELL ST., LONDON, W. C.

The Egypt Exploration Fund was founded in 1883, under the Presidency of the late Sir Erasmus Wilson, for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to those which may be expected to throw light upon obscure questions of history and topography, such as those connected with the mysterious "Hyksos" Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of supreme value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian, and Syrian styles; afford reliable data for the history of comparative art; reveal ancient technical processes; and yield invaluable examples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Since the establishment of the Fund in 1883, explorers have been sent out every season; two and sometimes three, conducting excavations in different parts of the Delta. Each year has been fruitful in discoveries. Much has been done towards the restoration of the ancient topography of Lower Egypt. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ (identical with the Biblical *Tahpanhes*), have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light (not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia) has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; three most important chapters in the history of Greek art and

Greek epigraphy have been recovered from the ruins of Naukratis, Daphnæ, and Bubastis; and, lastly, a series of archaeological surveys of the Delta have been made, most of the larger mounds having been measured and planned.

Excavations have been carried on principally at the following sites:

1883.—*Tel-el-Maskhuta*, in the Wady Tumilat, discovered to be Pithom-Succoth, one of the "store-cities" built by the forced labor of the Hebrew colonists in the time of the Oppression. This discovery and its results are described by the explorer, Dr. Naville, in his Memoir entitled "The Store-City of Pithom," in which the route of the Exodus is laid down.

1884.—*San* (the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible). This excavation and its results are described by Mr. W. M. Flinders Petrie, in the Memoir entitled "Tanis, Part I."

1885.—*Tell Nebesah*, in the Western Delta, discovered to be Naukratis. This excavation and its results are described by Mr. W. M. F. Petrie, in the Memoir entitled "Naukratis, Part I," by Mr. Ernest A. Gardner, Director of the English School at Athens, in "Naukratis, Part II."

Also, *Saft-el-Hennah*, discovered to be the town of Goshen, capital of the ancient district of that name. This excavation and its results are described by Dr. Naville, in the Memoir entitled "Goshen, and the Shrine of Saft-el-Hennah."

1886.—*Tell Defenneh*, the Biblical "Tahpanhes" and the "Daphnæ" of the classical historians; also *Tell Nebesah*, site of the ancient city of "Am," a dependency of Tanis. These excavations and their results are described by Mr. W. M. Flinders Petrie, and his coadjutor, Mr. F. Llewellyn Griffith, in a Memoir entitled "Daphnæ," included in "Tanis, Part II."

1887.—*Tel-el-Yahudiya*, an ancient Jewish settlement, now shown to be the City of Onias described by Josephus. Memoir entitled "Onias," by Dr. Naville.

• 1889-90.—*Tell Basta*, the Pi-Beseth of the Bible and Bubastis of the Greeks. Dr. Naville located the precise site of this

once magnificent red granite temple, and disinterred its grand ruins, abounding in superb monolithic shafts, massive architraves, sculptured blocks, broken colossal, bas-relief groups, etc., inscribed with valuable hieroglyphic texts. The inscriptions touching the Pyramid era, Hyksos kings, and the warlike XVIIIth Dynasty (that of Thothmes) are of absorbing interest to the historian, while the inscriptions relating to the period of Joseph are of thrilling interest to every student of the Bible. "Bubastis, Part I," by Dr. Naville. "Part II," to appear in the Spring of 1893.

1890-91.—*Ahnas-el-Medinet*, the Hanes of the Bible and Heracleopolis of the Greeks. Its mounds were excavated by Dr. Naville. 'Mémor to appear.

1891-3.—*Tell Mokdam and Deir el-Bahari* (Thebes). The latter is a most important place for explorative labors.

1890-3.—*The Archaeological Survey of Egypt*, for which a special fund is provided; under the charge of Messrs. Percy Newberry, Buchman, J. E. Newberry and Carter. This work is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The famous tombs of *Beni Hasan* were thoroughly explored in '90-'92, and in '92-'93 the historic antiquities from Beni Hassan southward will be surveyed, traced, photographed, copied, etc. The tombs at El Bersheh having been exhaustively surveyed, the Survey officials proceeded to Tel el-Amarna, the scene of the discovery of the famous tablets. Dr. Winslow outlined the purpose of the survey in BIBLIA for

November, 1890; and in January 1892, he described some of the "results" at Beni Hasan. A "Special Extra Report," illustrated, edited by Miss Edwards, published in December, 1891, treated of the work there accomplished. The first memoir of the Survey is a quarto with thirty-one beautiful plates and illustrations (four in colors), treating of the sculptures and pictures of Beni Hasan, in which the social and business life of men, 2500 B. C., is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. A volume on El Bersheh, or at least one on Tel el-Amarna, will be published. Special circulars relating to the Survey may be had from Dr. Winslow.

The foregoing outlines the most important labors of the Fund. An annual quarto volume with elaborate illustrations and photographs, is published. All donors or subscribers of not less than \$5.00 receive this volume of the season and annual report; previous volumes are \$5.00 each. See the advertisement elsewhere. The Survey volume of the season is sent to all subscribers or donors of not less than \$5.00 to the Survey. Said Dr. W. Hayes Ward, editor, in *The Independent*, "The annual volumes published are abundant remuneration to the subscribers of five dollars." Three hundred men of the highest rank in education, theology, letters, business and public life—among them eighty-nine university or college presidents—have subscribed to the American Branch of the Fund. For circulars and all information address the Honorary Secretary and Treasurer, for the United States, Rev. W. C. Winslow, 525 Beacon street, Boston.

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These paragraphs will give the reader some little—very little—idea of the Society's work in the past. Before us lies work not less important.

6. EXCAVATIONS AT JERUSALEM are carried on from time to time as opportunity permits, and recorded in the *Quarterly Statement*, as also are all discoveries made during alterations in and outside the city.

7. THE SURVEY ON THE EAST OF JORDAN, where scores of Scripture sites remain to be fixed, and where the country is even more thickly strewn with ruins than on the western side, is to be resumed when permission can be obtained. It was amid the ruins of Dibon, by the brook Arnon, that the Moabite Stone was found in 1868, and at Amman Major Conder discovered the Sassanian monument which is described in his book, "Heth and Moab," as well as an immense number of rude stone monuments. It is confidently believed that a complete survey of this region would lead to very important discoveries.

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CONTENTS:

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CONTENTS FOR SEPTEMBER.

THE INSCRIPTION OF UNA. III. (CONCLUDED).....*Translation by Isaac Story, LL. D.*

TESTIMONY OF THE CHINESE JEWS AS TO THE DATE OF THE

EXODUS.....*Rev. A. Kingsley Glover*

THE CHINESE DISCOVERY OF AMERICA.....

THE TELL AMARNA TABLETS.

JOHN ELIOT'S INDIAN BIBLE.....*Gen. Chas. W. Darling*

ABOO SIMBEL.....*Gen. Chas. W. Darling*

THE PROPOSED DAM AT ASSOUAN.....

SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND AND ITS

ARCHÆOLOGICAL SURVEY.....*Rev. Wm. C. Winslow, LL. D.*

SUBSCRIPTIONS TO THE PALESTINE EXPLORATION FUND...*Prof. T. F. Wright, Ph. D.*

ARCHÆOLOGICAL NOTES.....

EGYPT EXPLORATION FUND

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No. 6

THE INSCRIPTION OF UNA.

21. For the best of transportation, alone I was engaged with one Sah (Leader *or* Steward) each, for every party, to see to bringing them within the limits of the City of the North—by night and day. I came in safety. Having driven them into cover and seeing that all were brought, the Sathu (*Transports*) were cut loose.
22.every.... I had good oversight in arranging these bands. Not at any time was there [so] good exploration and Explorer as I. Came this escort
23. in safety. Were found (reached) as wished by it the lands of the Heru-Shau Region. Came this escort in safety. Were taken possession by it the lands of the Heru-Shau Region.
24. Came this escort in safety. Was *found* an *ancient* wall by it and there were fortresses..... Came this escort in safety. The land was *pèrambulated* by it.
25. Taken were its pomegranates (or figs or olives) and its grapes. Came this escort in safety. Were.....every (or all, &c.).... Came this escort

NOTE. The dotted space shows an erasure of about one-fourth of the whole line. In it, near the beginning, remains a peculiar hieroglyph, the novel representation of a flame on the top of a human head—front face—as if relating to the appearance of the surface of the land *after a fire*. (See Exodus, ch. ix, v. 23).

26. in safety. Were driven by it (the escort) the bands into it (the Heru-Shau region) in myriads. Came this escort in safety.
.....

27. In it very great numbers of the smitten people were living, [and it] pleased His Majesty chief above all things. His Majesty sent me to drive.....
28. Five times to take [them] to the two Lands of the Heru-Shau Region, to set foot upon and place them in subjection. With these bands I did so as to please His Majesty, chief above everything.
29. It was told while being at my place, that the Nehasu had arrived at Khetam and that these Nehasu were posted in Ret-Kha (The Gazelle Region.) I sailed
30. in strong and swift ships with these bands and saw to taking them to the lands, sailing to the extremities of the bound of the region.
31. On the North of the two Lands of the Heru-Shau Region was engaged a detachment of this Escort. As upon the road, at the beginning, for driving them so [now] to dispose them [were they] driven here and there (i. e. : one way and another).
32. To my foot came everyone, among them who were by the Great House placed under my sandals.
 Moreover granted "The King of Upper and Lower Egypt, MEREN-RA, the Lord, HORUS, Living [Forever]."
33. me to be as Ha-Mur (Prince Governor) of the South, Khent, in Nubu (Land of Hippopotamuses—or Nubia) and in the North in the Nome—and I was strong on the heart of His Majesty and flourished on the heart of His Majesty by satisfying the heart of His Majesty.
34. He, who was in, was placed under the sandals and it pleased His Majesty above his myriad flocks and above care and protection.
 I did in my place, as directing-Chief, more than any his Ser, more than any his Sah,
35. more than any his Kak. Not at any time did anyone hold this rank of Kak from sowing to seed (from beginning to end). I was made by him Mur of the South and I went about to the best of my hands. With him I *was as a twin brother*.
36. I did every work, directed everything and directed in the Khennu (Interior or Government House) in this South. Twice had I direction every hour in the Khennu in this South and twice was made Ser.
37. I did the managing in this South. At no times *before was it done so* in this South *from sowing to seed*. I did so manage as to please. Besides this His Majesty went (or sent)
38. to Abha, to bring for the Lord the Horus the Living, the going

- in (entrance) stone of the living ones, with its great stone cornice and with the Ben-ben (Pyramidion) and princely statue, of the MEREN-RA, Kha-Nofer Pyramid, embodying (the impersonation of) the Horus.
39. His Majesty went (or sent) to Nubu (Nubia) to bring the granite porch, with its *polished* granite door-frames,
 40. and to bring the granite doors of *polished* stones and the lofty columns of the Upper Chamber of the Kha-Nofer Pyramid of MEREN-RA *embodying* the Horus. They were shipped
 41. in order to be taken to the Kha-Nofer Pyramid of MEREN-RA in 6 Usehkt (strong and broad) vessels—vessels of burden—and 4 double-decked vessels, and one vessel of war. Never before was it that to Abha
 42. and Nubu in a war vessel did any King *go (or send)* up. Every thing *was explained* to His Majesty and it came to pass to *the same extent (just as)* it *was explained* to His Majesty. Also His Majesty *went (or sent)*
 43. to Ha-t-nub to bring a great table (slab). *It was decreed* that to Ha-t-nub *I myself should go with (or for)* him. This Table in 17 days was quarried in Ha-t-nub. *To enable it to be put on board* a vessel and in order to ship this in a Usekht,
 44. I quarried a dock and placed an Usekht in the dock of the size of: 60 cubits in length, 30 cubits in breadth and 8 cubits in height, and 17 days in the 3d Month of the Inundation (Epiphi) were occupied. There not being
 45. water *above the banks* sufficient to go to the MEREN-RA, Kha-Nofer Pyramid in safety, it *came to pass that how to take as far as the extent (i.e.: the whole distance)* his things (?) *embodying the Horus being explained* to the Majesty of the Lord, His Majesty *went (or sent)* to excavate 4 canals
 46. in the South for 4 Usekht vessels—vessels of burden (Sathu)—in the dock—through the extent of the Ua-uat region. Were engaged the Haks of the Regions of Uarireth, Aam and Ma.
 47. Over them was a Chief (Overseer). *It followed that* they were done in their whole extent in one year. They were laden with granite, very much, for the MEREN-RA, Kha-Nofer Pyramid. There were, besides 8 [*statues?*]
 48. and a *Stockade* in Khent, and there were these 4 canals as far as they extend, and 8 *Statues* in place, bronze, and were to adore the souls (ancestors?) of the King of Upper and Lower Egypt, Living Forever, more than all gods, and it was so that *everything came to pass*.
 49. His things (?) *embodying* (Hu) the Horus (i.e.: the parts of the

pyramid the impersonation of the Horus) *were explained* to the Majesty of the Lord the Horus.

50. He I am, beloved of his princely Father, the delight of his Mother, the chief.....theof his Brethren, the Hamur of the South, justly united to Osiris.—UNA.

ISAAC STORY.

[THE END.]

NOTE. The Group 'Khet-f' in the middle of line 45 and repeated at the beginning of line 49 and translated above 'his things' with a query (?), seems here to have the signification of 'afterwards,' 'thereupon,' 'following' or the like, with an adverbial or prepositional sense.

TESTIMONY OF THE CHINESE JEWS AS TO THE DATE OF THE EXODUS.

AN UNIQUE INDEPENDENT WITNESS.

IN the *tablet inscriptions* of the Jews of China which I have published heretofore with a commentary, the cursory reference to Moses and Abraham may not have drawn the attention of scholars to it as a highly *valuable* (because *independent* and *unprejudiced*) testimony to the chronology of the Bible. The Jews went to China, and settled there, *fifteen* hundred years ago according to my own investigations, and much earlier according to other writers. They carried with them the sacred books of the Jewish nation, and practiced their religion, with Synagogue worship, down to the middle of the present century, when the last Rabbi died.

Moreover, during all these centuries the Jews of China kept very careful records of the colony, even to the extent of minuteness in family names and dates, and thus they even kept clear the detailed history of their experiences.

Finally in the years 1488 and 1511 A. D. they inscribed and set up two very large Tablets in the Synagogue at Kai-fung-fu, giving the *outlines* of Jewish history, and the *details* of the colony in China. The wording of these inscriptions shows them to be the work of recognized *Jewish-Chinese literati*, even without the testimony to that effect given at the end of the tablet of 1488. They are therefore worthy of conscientious study, especially when we find in these records a *plain, honest, scholarly*, and *unprejudiced* statement that the Jewish "*doctrines were handed down to the great*

teacher and legislator Moses, who according to our computation, lived about the 613th year of the Chow dynasty," and that Abraham's founding of the Jewish religion happened, according to our inquiry, in the 146th year of the Chow dynasty." Be it known to scholars that the *Chow* dynasty began in the year 1817 B. C., so that the *independent witness* of the Chinese-Jewish Tablets gives the following dates from *Abraham* and the *Exodus*, viz :

ABRAHAM.

Chow dynasty began,.....1817 B. C.
Abraham's Revelations at the age of 75 }
 years, in the 146th year of the *Chow*, } 1671 B. C.

MOSES AND THE EXODUS.

Chow dynasty began,.....1817 B. C.
 Beginning of *Moses* leadership at age of, say, }
 80 years, in the 613th year of the *Chow*, } 1204 B. C.

Are not we who contend in the arena of Biblical Chronology too often *prejudiced*, thus rendering our theories and statements *unreliable*? But here in the heart of China, we find an *unprejudiced* history, and it ought to command respect and attention. Moreover, whoever among Biblical critics has approached nearest to 1204 B. C. as the date of the *Exodus*, or to 1671 as that of *Abraham*, approaches nearest to the most independent criticism.

Lepsius and several other Egyptologists place the *Exodus* in the year 1314 B. C., and thus it will be seen that the Chinese-Jewish records lower the date dangerously near that set by the most advanced critics of the day—far below Lepsius—very near the Dutch School.

Appleton, Wis.

A. KINGSLEY GLOVER.

THE CHINESE DISCOVERY OF AMERICA.

NEARLY a hundred and thirty years ago the learned French sinologist Deguignes set forth in a very ably-written paper in the "*Mémoires de l'Académie des Inscriptions et Belles Lettres*," the fact that he had found in the works of early Chinese historians a statement that, in the fifth century of our era, certain travelers of their race had discovered a country which they called *Fusang*, and which, from the direction and distance as described by them, appeared to be Western America, and in all probability Mexico.

In 1841 Carl Freidrich Neumann, Professor of Oriental Languages and History at the University of Munich, published the original narrative of Hoei-shin from the Annals, adding to it comments of his own elucidating its statements, and advancing somewhat beyond Deguignes. This work was translated by Chas. Godfrey Leland. Many writers have taken hold of the subject, and the result has been a literature equal in bulk to that on the discovery by Columbus or the Norsemen. The origin of the Incas has been a favorite study with Archæologists. We know that they themselves were preceded by another and evidently more gifted race. "Who this race were", says Prescott, "and whence they came, may afford a tempting theme for inquiry to the speculative antiquarian. But it is a land of darkness, that lies far beyond the domain of history."

We have received a little pamphlet written by Rev. A. Kingsley Glover of Appleton, Wisconsin, containing three reprints, entitled "Chinese Discovery of America," "Jews in India," and "MSS. of the Jews of India and China." While Mr. Kingsley considers that the weight of mere opinion has favored the theory of a Chinese discovery of the American Continent, and much real scholarship has been expended on the subject, yet the weight of the evidence to those versed in Chinese history and the Chinese language has never appeared great enough to warrant the conclusions of a Chinese discovery and occupancy of the American continent. Fusang, however, is not a myth, but is situated on the Pacific coast of Corea. "There is the long sought Fusang of the fifth century. It was there then, and has been for untold centuries."

In this connection we may notice a reprint of a paper read before the California Academy of Science, by Mr. Chas. Wolcott Brooks, entitled "Origin of the Chinese Race," in which he suggests that they may have originated in America. About five thousand years before the Christian era, the Sanscrit branch of the Aryan race invaded and occupied Northern India, while the Arabain Cushites, dwelling in Arabia, held control of Southern Arabia. These South Arabians held innumerable colonies, and were unrivaled in power and commercial dominion. They early established great influence as a maritime people along the coast of Southwestern Asia, colonizing much of the Asiatic seaboard in the most remote antiquity—not, however, including the present Chinese territory, but exercised a widespread influence from the extremes of India, even to Norway, acting an important part as pioneers in spreading and developing early civilization. China, although well known, and mentioned in the Ancient Sanscrit writings, under the name of *Yama*, was never included in statements of the migrations of races and peoples

throughout Western Asia, Hindostan, and the Islands of the Indian Sea. In remote antiquity, the Chinese nation appears to have lived within itself, cut off from active communication with any neighboring people.

Says Mr. Brooks: "A sudden and eruptive convulsion of earth's crust during the tertiary, near the close of the cretaceous period, whether separate or conjointly with a flood, must necessarily have destroyed a large majority of partially developed men, struggling to envoke the higher human types. Portions of Asia, Africa, and Australia are supposed to have been elevated; while Europe, the extreme northern portions of America, the Caribbean Sea, and the beds of certain oceans were depressed. The effects must have been most forcible around the poles and south of the equator. Dead river beds which cross the highest mountain ranges of the Pacific Coast, and yield so largely of gold to hydraulic washing, clearly confirm radical changes in the physical conditions and levels of this coast.

"The surviving remnants of these catastrophes in Asia, Africa, Yucatan, and a few scattering tribes of North America, thenceforth appear as the progenitors of all living nations. It is only from this period that we can hope to trace the early history of humanity. Previous beings, if in harmony with physical conditions, must have been generally in the incipient stages of human evolution. In Central America alone, we find ruins, whose hoary antiquity seem to claim for its inhabitants the earliest civilization of which any traces remain. It is fair to infer that the pyramids of Yucatan were antediluvian and escaped inundation, as did the cities of Palenque and Copan. These elaborately constructed cities of Central America exhibit conceptions of beauty which, as early specimens of a gradually unfolding art, appear to antedate all similiar structures extant.

"Plausible grounds of inference exist, that the earliest manifestations of culture known to us, was among the primitive settlers of Central America, who, having acquired mechanical invention, art, and the rudiments of science, built dwellings and temples which yet endure as testimony of their progress. Although their minds were doubtless uncultivated in those higher branches of knowledge and refinement which ensures perpetuity to national life, they seem to have led the world in the early use of language, and the adoption of picture writing to record and communicate ideas.

"The sun, which was long the national emblem of Central American nations, is the absolute basis of mythology. It seems probable that Yucatan once extended over the present bed of the Gulf of Mexico, including the West Indian Islands.

"Long before Egypt, the progenitor of Greece and Europe, was

settled, the inhabitants of Yucatan appear by their monuments to have been well advanced in general intellectual attainments, and to have led all known nations in art and science. Why may not a branch of these people have emigrated to China and Egypt, and there have become a large and advanced nation?"

Mr. Brooks does not present this imperfect collection of facts to ask for present endorsement, but to awaken new sources of enquiry among thoughtful ethnologists, which may ultimately lead to a discovery of the truth.

THE TELL AMARNA TABLETS.

THE discovery made in 1887 by a peasant women of Middle Egypt, may be described as the most important of all contributions to the early political history of Western Asia. We have become possessed of a correspondence, dating from the fifteenth century B. C., which was carried on during the reigns of three Egyptian kings, with the rulers of Babylon, Assyria, Armenia, Asia Minor, Syria, and Palestine, during a period of great activity, when revolutions which affected the whole history of the east shore of the Mediterranean were in progress; and we find in these tablets a contemporary picture of civilization of the age. The Tell Amarna tablets represent a literature equal in bulk to about half the Penta-teuch, and concerned almost exclusively with political affairs. They are clay tablets, varying from two inches to a foot in length, with a few as large as eighteen inches, covered with cuneiform writing generally on both sides, and often on the edges as well. The peasantry unearthed nearly the complete collection, including some 320 pieces in all; and explorers afterwards digging on the site have added only a few additional fragments. The greater number were bought for the Berlin Museum, while eighty-two were acquired for England, and the rest remain either in the Boulak Museum at Cairo, or, in a few instances, in the hands of private collectors. Tell Amarna (apparently "the mound of the tumuli") is situated on the east bank of the Nile, about a hundred and fifty miles in a straight line south of Cairo. The writing resembles to a certain extent the Neo-Babylonian, i. e., the simplification of the writing of the first Babylonian Empire used commonly in Babylonia and Assyria for about seven centuries B. C. It possesses, however, characteristics different from those of any other style of cuneiform writing of any period now known to exist; and nearly every tablet

contains forms of characters which have hitherto been thought peculiar to the Ninevite or Assyrian style of writing. But, compared with the neat, careful hand employed in the official documents drawn up for the king of Assyria, it is somewhat coarse and careless, and suggests the work of unskilled scribes. One and the same hand, however, appears in tablets which come from the same person and the same place. On some of the large tablets the writing is bold and free; on some of the small ones the characters are confused and cramped, and are groups of strokes rather than wedges. The spelling is often careless, and in some instances syllables have been omitted. At present it is not possible to say whether the irregular spelling is due to ignorance of the scribe or to dialectic peculiarities. The Semitic dialect in which these letters are written is Assyrian, and is, in some important details, closely related to the Hebrew of the Old Testament.

In the present state of cuneiform research it is impossible to give a translation of the Tell Amarna texts which would entirely satisfy the expert or general reader. No two scholars would agree as to any interpretation which might be placed upon certain rare grammatical forms and unknown words in the Babylonian text, and any literal translation in a modern language would not be understood by the general reader on account of the involved style and endless repetition of phrases common to a Semitic idiom and dialect. About the general meaning of the contents of the greater number of the letters there can be no doubt whatever, and it is therefore possible to make a summary of the contents of each letter, which should as a rule, satisfy the general reader, and at the same time form a guide to the beginner in cuneiform.

JOHN ELIOT'S BIBLE.

JOHN ELIOT was born in England in 1604, and he received his education at Cambridge, England. In 1631, he sailed for America, and settled at Roxbury, Mass., as an independent clergyman. During this year he visited Boston for the purpose of acquiring a knowledge of the Natick dialect, the language of the New England Indians at the period when our Pilgrim Fathers landed on these shores. He firmly believed those Indians to be descendants of the lost tribes of Israel, and he determined to give them the Word of God in their tribal tongue. He devoted eight years of hard labor to the translation of the Bible into this language, and

completed his New Testament in 1661. It was printed at Cambridge, Mass., in the same year, by Samuel Green, and Marmaduke Johnson. Eliot's first edition, consisting of 2000 copies, was dedicated to King Charles II. It is a matter of some doubt, however, whether he acted wisely in dedicating his translation of the New Testament to a monarch whose reign was the most immoral and disgraceful in British history, and who, when dying, refused the sacrament at the hand of a bishop of the Church of England. Acquiring a knowledge of the language of the Natick Indians, he spent much time among them, endured great privations, passed through many dangers, in his efforts to convert them to Christianity. He succeeded in gaining great influence over the natives, and large numbers of them embraced the Christian faith by reason of his efforts. In 1663 Eliot finished his translation of the entire Scriptures in this language, and the secret of his success he has made known in a few lines left by him on record, prior to his decease in 1690, which read as follows: "Prayer and pains, through faith in Jesus Christ, will do anything." This was the first version of the Holy Scriptures ever printed on the American continent, and the undertaking, as it is truly said, was one of great magnitude, for it comprised the entire Bible, not in paraphrase, nor with adaptation to liturgic use, nor with comment, but with strict adherence to the sacred text. On the title page of the first edition it is recorded that this Bible was ordered to be printed by the Commissioners of the United Colonies in New England, at the charge, and with consent of the Corporations in England for the propagation of the Gospel among the Indians. At the end appears J. H. Trumbull's translation of the Catechism contained on a single leaf. This Bible has sometimes been called the "Eel Pot" Bible, for a reason which is here named. Describing, by crossing his fingers, what Eliot thought would indicate a "*lattice*," through which we are told in Judges v. 28 the mother of Sisera cried, he asked the Indians the proper word for it, and they gave him one which he inserted in his translation, supposing that it was correct. When however he became more fully acquainted with their language, he found he had made the passage read: "The mother of Sisera looked out of a window, and cried through the *eel pots*," instead of "*lattice*." The title of Eliot's Indian Bible is "Mamussee Wunneetpanatamwe Up-Biblum God Naneswe Nuk Kone Testament kah wunk Wusku Testament, Ne queshkinnu nuk nashpe Wulhneumoh Christ noh oscu wesit John Eliot."

The Indian Language in which it was made is now extinct, and it is said that only one man was living as late as 1871 who could

read it. Eliot lived to see six Indian churches established, which contained about one thousand members in all, and this, as Dr. Gilman truly says, was English zeal transplanted to American soil. Copies of this Bible are now very rare, only twenty were sent to England, and the few which remained in this country have nearly all disappeared. One copy is in the Lenox library, another is in the Astor library, a third is in the library of Harvard University, and the fourth is in the library of Theodore Irwin. W. H. Newman has also a copy in his library, and a copy is in Brown University. The last named appears to have been the property of Roger Williams, and it is recognized by certain marginal notes in his hand writing, and with his signature.

A full length plaster cast of John Eliot, made by John Rogers, represents this eminent apostle preaching to the Massachusetts Indians. It is in heroic size, and he is represented as arrayed in the Baxter gown of 1690, placed over a tunic. One hand points upwards, while in the other is held his famous Indian Bible. Near him is an Indian warrior, and in close proximity stands a young woman.

General James Grant Wilson, the well-known writer, in referring to this excellent work of art, remarks, that the significance of Eliot's noble work among the red men is thus emphasized.

None of the Bibles of the 1663 edition, many of which are in the original binding, are to be found with metal clasps.

There is a petition, however, yet in existence, signed by John Radcliffe, and presented in 1664 to the Commissioners who met in Hartford. It requests that the price paid for binding these Indian Bibles be increased from two shillings, sixpence each. His words are as follows: "Under to three shillings, six pence p. booke, I cannot binde them to live comfortably upon it, one Bible being as much as I can compleat in one day, and out of it find Thred, Glew, Pasteboard, and Leather Clasps, and all of which I cannot supply my selfe for one shilling in this Country."

The clasps referred to by him were probably narrow strips, or thongs of leather, which were tied to hold the leaves tightly together.

CHAS. W. DARLING.

ABOO SIMBEL.

ON the banks of the river Nile, near the Second Cataract, in a wild and desolate portion of Nubia, remote from the habitation of men, stands the grand old temple of "Aboo Simbel." This

remarkable relic of antiquity was created during the time of Rameses the Great, who ruled over Egypt 1311 years before the Christian Era. A personal examination showed that the interior of this stupendous work is composed of solid rock, preserved in its natural shape, and for many hundred years the entrance to this temple has been completely covered by the sands of the desert. It is only within the present century that the entrance has been re-opened, and to keep it open is attended with some difficulty, for the reason that the Khamseen winds persist in conspiring to hide with sand the narrow portal. At the entrance are two immense colossi representing Rameses II, the oppressor of the Jews in the time of Moses, in whose palace the great law-giver lived for forty years. This monarch once swayed the rod of empire over one of the mightiest kingdoms upon the face of the earth, and now a thin, withered mummy to be seen in the museum at Boulak, is the object of speculation as well as amusement to visitors there. There is no question about its identity, for the case when opened in the presence of Maspero, Director-General of the excavations of Egypt, had upon it the name of Sesostris, and when the wrappings were removed, under the eye of His Highness Mohammed Pasha Tewfik, Khedive of Egypt, Rameses II appeared. The colossi above referred to, representing Rameses, are seated on massive thrones cut into the rock in such a manner as to represent grim guardians of the sacred temple. Their total height is about sixty-six feet, without the pedestals. To form an accurate idea of their size it may be well to state that the ear of each colossus measures three and a half feet, the forefingers three feet, and the lower portion of the arm, from elbow joint to finger end, has a measurement of fifteen feet. The height of the façade of the temple is estimated at one hundred feet, but as a portion of the base was hidden by the sand, when the place was visited, it was impossible to determine the precise distance with perfect accuracy. The interior of the temple is adorned with works of art peculiar to the period, and hieroglyphics of an historical character are numerous. The principal hall is supported by eight Osiride pillars, while beyond it is a second hall from which diverge many corridors leading into ten side rooms and the adytum. In the center of the adytum is an altar, and at the upper end are four statues in relief. Attached to the columns in the large hall are eight colossi, each seventeen feet in height without the cap and pedestal. Upon the walls are pictorial illustrations in bright colors of battle scenes, and the conquests of Rameses the Second. A portion of the space is also occupied by a tablet upon which was inscribed the date of this monarch's first year's reign. The coloring still re-

mains perfect and beautiful although more than thirty-five centuries have elapsed since it was executed. The character of the animals is faithfully maintained, but in the human form there appears to exist a failure in true representation. This is attributed to the fact that the Egyptian artists were forbidden by religious prejudice to deviate from fixed and ancient rules. In a niche over the entrance to the audience chamber is a statue of "Ra" (the Sun) who was the god of the temple and the protector of the place. To this statue the king is represented as offering a figure of "Truth." The Theban Triad also occupies a prominent place here, and also Osiris and Isis. From the outer entrance to the innermost chamber of this temple, the total depth of the excavation is about two hundred feet, and not a ray of sunshine ever penetrates the darkness which pervades the place. Under circumstances of difficulty must be seen these Egyptian works of art, which, from their early date, and the grandeur of their style, will always be regarded with great interest. An additional interest is also created from the evidence of advancement in civilization, clearly shown by the relics already found and preserved in the Museum at Boulak. The temple is now the home of myriads of bats, and they, excited by the flaming torches of Arab guides, fly in every conceivable direction, frequently striking in the faces of visitors, and exhibiting unmistakable signs of disapproval at having the sacred sanctuary unceremoniously invaded.

CHARLES W. DARLING,

Cor. Sec'y, Oneida Historical Society.

THE PROPOSED DAM AT ASSOUAN.

THE following is the text of the memorial which has recently been forwarded to Nubar Pasha by the Society for the Preservation of the Monuments of Ancient Egypt:

"Inasmuch as the monuments of Egypt are the interest of the whole world, we, the undersigned authors, men of science, artists, and others in public positions desire to recall to your Excellency's attention the facts which have been published in the admirable study on the subject of 'Perennial Irrigation' by the Under Secretary of State for Public Works, a report which has opened a magnificent prospect of increased prosperity to Egypt, at which we most heartily rejoice.

"We remark that the Technical Commission have recommended the construction of a reservoir dam at Assouan, which will submerge

the largest and most important parts of Nubia, and ruin the temples of Daboud, Gertasseh, Tafah, Kalabsheh, Dakkeh, and Aff-ed-Donieh, as well as the towns, cemeteries, and other remains of this region, besides leading to the removal or ruin of the various temples of Philæ, which are some of the most beautiful monuments in Egypt.

"We therefore express to your Excellency our deep regret at the recommended construction of a reservoir at Assouan which will cause such results, so unhappy for science and art; and we trust that some other project will be considered in order to reconcile the interests of agriculture with those of art, history, and archaeology. We hope that before the immediate season for action arrives some efficient scheme may be adopted which will avoid as far as possible the destruction of valuable monuments.

"We do not wish to express our opinion as to the best manner of carrying out the important object of improving the irrigation of Egypt, as this is a point for the Egyptian Government; but we would venture to ask whether it is not possible that an equally good site may be found at some place south of the Second Cataract, when, as is to be hoped, the country may again be reopened in a few years to civilization under the rule of Egypt."

Similiar memorials have been sent by the Académie des Inscriptions, and by representatives of the learned world in Germany.

SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND AND ITS ARCHÆOLOGICAL SURVEY FUND.

To the Editor of Biblia:

The following subscriptions to the Fund since July 20th to date are gratefully acknowledged:

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From July 20th to date I have received, very thankfully, these subscriptions to the Archæological Survey Fund:—

Buffalo Library.	\$5.00	Meredith, Mrs. J. H.	\$5.00
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All our subscribers of and for 1893, should have received ere this the Annual Report for 1893, in which their names and contributions for that year are recorded. The Report states that the amount sent from the United States in 1892-93 to the General Fund was £927, 15s, 10d, and to the Survey Fund £272, 14s, 2d, or a total of £1,200. The next Report (that for 1893-94) will show a decrease of £200. Let us believe that such a falling off in our revenue will not continue, particularly in view of our increased expenses, as the establishment of an office and the appointment of a Secretary in the United States add materially to our outlay this side of the Atlantic. The office and the Secretary are an absolute necessity.

But five dollars entitles a subscriber to the season's quarto volume, to the illustrated brochure called the "Archæological Report," and to the Annual Report. The Queen Hatasu Temple volumes will be very valuable and interesting. *The* (London) *Times* editorially remarks that "Its (the Fund's) publications of the reliefs and paintings, as well as all the minor treasures found, and to be found will be more complete and not less artistic than the magnificent volumes which French munificence has produced."

Let all our subscribers each secure one new five-dollar subscription to this great historical labor.

August 20, 1894.

WM. C. WINSLOW,
Honorary Secretary.

Office of Egypt Exploration Fund, 15 Blagden St., Boston.

PALESTINE EXPLORATION FUND.

IT is hard to believe that excavations are now going on at Jerusalem with the approval of the authorities and under the long leave of two years. After the firman was obtained the further preliminaries necessary to be gone through with were so kindly and effectively hastened by the pasha that no time was lost. Only about fifteen workmen were put to work, but they were all competent men, and it is plain from the first that the experience of Mr. Bliss at Tell-El-Hesi will be highly useful in many ways.

The digging began near the English burial ground which occupies the southwestern part of the summit of Mount Zion, and immediately old fortifications were found. It is likely that digging will proceed more rapidly than Mr. Bliss alone can cover with his studies, and thus he reports coins found which he has not had time to clean and examine, but he shows by a diagram in the *Statement* for July just what he has done and thus enables students at home to assist him with their studies. It is clear that there will be no waste of labor, for certain lines have been taken up to be followed along the old cuttings of the rock.

While awaiting the firman Mr. Bliss went down to Jericho and examined several tells, using his newly obtained knowledge to pass upon the advisability of excavating them. He found much promise of useful work there in the future, and gives information which is very encouraging, but not to be acted upon while Jerusalem work is pressing.

The question of the origin of the Jerusalem Cross is now rife, and good old Herr Schick has engaged with it. He thinks that it is of Armenian origin, but Major Conder differs. The discussion may be a long one, especially as it seems to bring up such questions as the origin of the *Swastika* which has been found in Troy, in India, and in Mexico and Peru, and last in the Hopewell Mound excavated for the Columbian Exposition. The Jerusalem Cross is found on all our publications. It is of four arms of equal length with a small cross in each of the four angles, making five in all.

A metal representation of a rat or mouse found in a collection at Jaffa has been studied with reference to the images of the mice in 1 Samuel vi. 4-11, but the form is not so definite as to justify a decision between rat and mouse. It is stated in the study of this subject, that the rat came from central Asia and has spread all over the world.

A full account, too long to give here, is printed of the exactions of the tax gatherers, as showing what the publicans of old time were.

The sea of Tiberius has been very carefully examined by Mr. Barrois who gives as the result a maximum depth of about one hundred and fifty feet.

New subscribers are coming in but we need many more.

THEODORE F. WRIGHT.

42 Quincy Street, Cambridge, Mass.

U. S. Secretary.

ARCHÆOLOGICAL NOTES.

Mr. Jas. Glaisher, as chairman of the Palestine Exploration Fund, reports as follows concerning the excavations now being conducted at Jerusalem:

"The spot chosen for the commencement of these researches lies to the south of the city, outside the walls, close to the English cemetery. It was hoped that here traces of the ancient wall might be met with, and there are already indications that this hope may not be disappointed. Mr. Bliss reports that having sunk a shaft at a point a little south-east of the cemetery, on contour line 2469 feet, and driven a tunnel from it in a northeasterly direction, he came, at a distance of 48 feet, upon a finely worked rock-scarp, the veritable exterior line of fortifications of ancient Jerusalem. It is, of course, too early to be sure whether this supposition is correct. Our latest

intelligence is up to July 19, and it is hoped that further information may be received shortly.

"To the north of the city, not far from the church of St. Stephens, the owner of some ground has, in digging the foundations of a house, discovered a very beautiful mosaic pavement. Mr. Bliss describes it as a splendid piece of work, measuring about 21 feet by 13 feet. Within a beautiful border is a vine with branches on which hang clusters of grapes, and among the branches are numerous birds—peacocks, ducks, storks, an eagle, a partridge, a parrot in a cage, etc. It is almost perfectly preserved, and near the eastern end is an Armenian inscription to the effect that the place was in memory of all those Armenians whose name the Lord knows. Underneath is a cavern, in which were found bones, lamps, and glass vases."

An archæological school in Cairo has long been a necessity. Dr. Winslow, who some years ago advocated its establishment, has received from Dr. Petrie of University College, London, a letter in which the great explorer says: "I am trying to open up a permanent footing for working students in Egypt." The time seems to have come for some such step, as men are coming forward, and we need some regular organized basis for them. He has projected the Egyptian Research Account, as he names it, and in his circular, says: "I now therefore invite any one who may wish to promote scientific research in Egypt to assist in establishing an Egyptian Research Account." He hopefully suggests that such an organization "may be transformed in the future into a more definite scheme of an Archæological School."

The International Congress of Orientalists, which meets at Geneva, on September 3rd, has been invited to meet in this country in 1897 under the auspices of the American Oriental Society. Should they accept, it is believed that their coming would give a new impulse to Oriental studies in America; and it is thought that the expense of the trip may be lightened by subscriptions and by favorable arrangements with the steamship companies. Moreover, invitations to lecture would doubtless be extended to some of the eminent European Orientalists.

Contents of the *Quarterly Statement* of the Palestine Exploration Fund for July. By F. J. Bliss:—Excavations at Jerusalem; Notes

on the Plain of Jericho. By B. Von Schick:—The Jerusalem Cross. By Oldfield Thomas:—Remarks on Facsimile of Metal Mouse in the Collection of Baron Ustinoff at Jaffa. By Samuel Bergheim:—Land Tenure in Palestine. By Wm. Simpson:—A Hittite Monument. By Rev. D. L. Pitcairn:—Notes on Marble Fragment from Jebail. By Major Conder:—Greek Inscriptions in Western Palestine; Notes on Tell-El-Hesi; Notes on Herr Van Schick's Paper on the Jerusalem Cross; Notes on the "Quarterly Statement" for April, 1894. By Rev. J. E. Hanauer:—On Stone and Pottery Masks found in Palestine; A Legend of Il Hakim. By M. Thos. Barrois:—On the Depths and Temperature of the Lake of Tiberius. Correspondence respecting the Hæmatite Weight brought by Dr. Chaplin from Samaria.

Mr. Nicolas Notovich, the author of the "The Life of Issa (Jesus), the Best of the Sons of Men," which is pronounced to be an untrustworthy work, has announced that he has nearly ready a work on Moses, to prove that he was not an Israelite, but a younger son of Pharaoh who, being debarred by his elder brother from the Egyptian throne, started in an adjoining territory, a kingdom of his own, with subjects abducted from his father's realm. The fraudulent character of the first work of Mr. Notovich will not impress readers very favorably with his forthcoming work.

At the recent meeting of the American Oriental Society, Mr. Talcott Williams made a statement regarding the digging now going on in the ruins of Niffer, in ancient Babylonia. Mr. Haynes has since the spring of 1893 been continuing the work begun there previously by Dr. Peters, and in the first ten months has taken out from the debris 8,000 inscribed clay tablets and fragments, besides other objects. More remarkable is the fact that Mr. Haynes has dug below the levels of debris from the time of Sargon I. (3,800 B. C.), and has found inscriptions in this deeper stratum. It seems probable, therefore, that we are now to have revelations of a still earlier period of Babylonian culture. The results of the work of Dr. Peters were important, and the continuation of the work will probably prove vastly more so. To be noted are the cordial relations of the expedition with the Turkish Government, and the generosity of the Turks in allowing many of the objects found to come to this country. With a small Turkish escort Mr. Haynes is

alone in the desert, no European near, surrounded by the rude and often turbulent natives, and continuing his work though the summer of 1893, the heat at times reaching 118° in the shade.

In a recent paper by Prof. Paul Haupt of Baltimore, on the rivers of Paradise, he starts with the assumption that the writer of Genesis 2: 10-14 had a specific region in mind, whose definite location he wished to indicate to his readers, indentifying Cush with Ethiopia (and consequently the river Gibon with the Nile) and the land of Havilah with South Arabia (according to the recent researches of Edward Glaser). Professor Haupt maintained that the Persian Gulf and the Red Sea were to be taken as part of the remaining unknown river, the Pishon. This last point was the novelty in the proposed identifications. According to this Eden would be in the region of the Caspian Sea. From it flow four rivers; the biblical writer in the enumeration of them beginning with the most easterly, or Pishon, which is continued in the Persian Gulf and the Red Sea. He then names the second, or Gibon, of which the Nile is the continuation and end. The Tigris and Euphrates follow. This scheme makes it necessary for the Pishon and Gibon to cross in some *terra incognita* which seems to be a serious objection.

Richard Hennig, in *Naturwissenschaft Wochenschrift*, May 27 and June 3, brings up many arguments in favor of the independent origin of the Flood-tradition among many peoples, in opposition to those who consider the Mosaic account of the Flood as derived from the Assyrian story describing a local inundation in the plains of the Euphrates and Tigris. Hennig mentions some striking facts that indicate a general increase of rainfall and a lowering of temperature over the earth's surface during the Quaternary period, such as the presence of enormous lakes, glaciation, and the fertility of spots now arid, like the desert of Sahara. He concludes that a great flood was contemporaneous with the ice-age, converting countries in milder latitudes into swamp and sea, and leaving only isolated lands—Egypt for instance—free from inundation.

The American consul at Bagdad says that "There are sold here a great many antiquities of *modern make*; in fact, there are several Assyrian antiquity factories here in Bagdad. and spurious seals and cylinders, as well as coins, are sold in the bazaars to gullible tourists."

The new papyrus roll which has just been received by Dr. Flinders Petrie, is described by Professor Mahaffy. It is a document of the Third Century B. C. Much of the papyrus has been injured, but sufficient remains to make it readable. It is a series of ordinances regarding the control of State monopolies. There are regulations for the growing of vines and wine making, which were under State supervision. There were wholesale vintners, apparently, who obtained certain privileges from the State. There were regulations of a similiar character in regard to oil. There is no mention of olive-oil, but an oil made from "sesame, from the croton plant, from some sort of poppy, and from gourds." The date of the papyrus, Professor Mahaffy writes, presents no difficulty. It was issued in "the twenty-seventh year of Ptolemy, the son of Ptolemy, and his son Ptolemy." The names fix the date either in the year 260 or 264 B. C. The papyrus will be known in the future as the "Monopoly Papyrus."

In an article on "Who are the Hittites," by Rev. W. H. Ward, D. D. in the *Homiletic Review* for September, the writer says: "The Hittites are still a puzzle. The probability is that they were a Mongolian people, who accepted Babylonian and Egyptian art and mythology, and served, with the Phenicians, as the intermediaries, from whom the Greeks received the influence of those two oldest civilizations. The Bible presented them simply as a *nominis umbra*: the monuments show them, as yet, but as a great ghostly presence, visible enough, but which escapes the hand which would grasp it."

Suess, in *Das Antlitz der Erde*, and Neumayer, in *Erdesgeschichte*, have attempted to show that the Mosaic account of the Deluge was copied with little change from an original Assyrian version, and that is was a local flood which took place in the plains of the Tigris and Euphrates, not in the valley of the Jordan. In a recent number of *Natur Wochenschrift*, however, Herr Richard Hennig tries to prove that a general flood took place in the Ice Age during the Quarternary Period.

The excavations of the American School have laid bare at Argos a large marble building believed to be the gymnasium, and also many bee-hive tombs of the Mycenæan age, in one of which were fifty-eight vases. Several new fragments of metopes from the

Heraion have also been discovered. In the lowest layer of the Heraion a number of imported Egyptian objects were found, mostly porcelain. They include a small lion with hieroglyphic inscription, figures of bees, cats, and scarabs with cartouches of kings, (chiefly Thothmes III. and Amenophes). They were presumably brought over by the Phœnicians.

The last number of the *Babylonian and Oriental Record* prints a text of a hymn to Gilgames, the hero of the Chaldean epic. Mr. W. St. Chad Boscawen maintains Gilgames to be a solar deity. Mr. Boscawen also contributes an article suggesting a South Arabian origin for the civilization of both Babylonia and Egypt. There is also a translation of Prof. D. H. Müller's preliminary report on the inscriptions brought back from Askum, in Abyssinia, by Mr. Charles Bent, and a suggestion that some rough carvings from South Africa may possibly be of proto-Arabian origin.

The first installment of Dr. Boissier's "Documents assyriens relatifs aux présages," contains fourteen cuneiform texts from three different collections of the British Museum. In forthcoming parts the author promises to give a transliteration and translation. His book is calculated to throw some light into one of the darkest corners of Assyrian literature.

To the Editor of Biblia :

SIR: I am delighted with *Biblia* for August just received. I would like to call your attention to what appears to be an extraordinary error in the interpretation of symbols by Egyptologists.

Prof. Lockyer says (*The Dawn of Astronomy*, page 291): "The generic symbol of *Isis* is the sun's disk and horns." The special symbol of *Isis* appears in the head-gear, and is generally mistaken for a representation of the horns of the bull and disk of the sun. Herein lies the unaccountable error. Now it is a fact easily proved that the Goddess *Isis* has no connection with the bull or sunrise in Egypt, and that her head-dress was not intended to represent the horns and disk.

The figure of *Isis* personifying the feminine principle in nature—the second law—has existed from the earliest times coincident with the invention of the Zodiac, possibly six thousand years before Christ, and her attributes and symbols were determined by

characteristics formulated in the zodiacal sign Cancer, the head of the maternal trinity, Cancer Leo Virgo.

The Isis of Egypt was intended to personify the "Omnipotent," the all protecting conservator, the unique positive equivalent of the proceeding of evolution in all living things, and her symbol was naturally a receptacle, a cup, a chalice;—cup of Joseph, cup treasured in the ark of the covenant, the holy grail, the chalice of the sacred shrines throughout the world, the Argo,* the ship of safety; the sheep fold, the celestial sign in the constellation Ursa-Major, the dipper.

The head gear of the figure of Isis on the temples of Egypt represents a cup and a ball. The drawing is generally a transverse section in outline, easily mistaken for horns, but in some instances the entire one-half of the cup is given. The ball within the cup of Isis represents the seed symbolized by the egg-ball of the sacred beetle, the Scarabeus. Thus, it should be said—"the generic symbol" of Isis is the cup and seed-ball.

The goddess Hathor also has a cup and ball for head-gear which causes great wonderment; but Hathor stands for the fourth law of the esoteric mysteries, finding her symbolism in the sign Capricorn, the head of the trinity of sacrifice and adaptation, Capricorn, Aquarius, Pisces; quite opposite to Cancer on the ecliptic.

The ball in the cup of Hathor is not a seed-ball, but a ball of moist clay out of which the goat-fish models the deities of the universe, it being the function of Capricornus to mold and prune. The sign Cancer favored by Isis was called *the gate of humanity*, whilst Capricorn was designated *the gate of the Gods*.

These symbols were invented two thousand years before Apis became prominent in the religious ceremonies of the Egyptians; besides, the horns of the bull have never been significant in symbolism; it is the horns of the Auroch, short and ringed, that appear as a symbol of a masculine principle, seen often on the head of Moses, and Jupiter.

I scarcely need say that we must study the monuments of the past from the standpoint of the people who made them in order to avoid a jumble of fantasticalism in deciphering hieroglyphics, and that it is of palmary importance that a correct system should be adopted.

Obviously a knowledge of the esoteric systems of ancient Egypt carefully veiled in the Zodiac of Dendera is necessary to enable the student to traverse intelligently the vast fields of mystic symbolism.

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RUFUS E. MOORE.

* This is a Chinese symbol—the ship of safety.

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The Egypt Exploration Fund was founded in 1883, under the Presidency of the late Sir Erasmus Wilson, for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to sites which may be expected to throw light upon obscure questions of history and topography, such as those connected with the mysterious "Hyksos" Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of supreme value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian, and Syrian styles; afford reliable data for the history of comparative art; reveal ancient technical processes; and yield invaluable examples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Since the establishment of the Fund in 1883, explorers have been sent out every season; two and sometimes three, conducting excavations in different parts of the Delta. Each year has been fruitful in discoveries. Much has been done towards the restoration of the ancient topography of Lower Egypt. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ (identical with the Biblical *Tahpanhes*), have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light (not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia) has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; three most important chapters in the history of Greek art and

Greek epigraphy have been recovered from the ruins of Naukratis, Daphnæ, and Bubastis; and, lastly, a series of archaeological surveys of the Delta have been made, most of the larger mounds having been measured and planned.

Excavations have been carried on principally at the following sites:

1883.—*Tel-el-Maukhutah*, in the Wady Tumilat, discovered to be Pithom-Succoth, one of the "store-cities" built by the forced labor of the Hebrew colonists in the time of the Oppression. This discovery and its results are described by the explorer, Dr. Naville, in his Memoir entitled "The Store-City of Pithom," in which the route of the Exodus is laid down.

1884.—*San* (the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible). This excavation and its results are described by Mr. W. M. Flinders Petrie, in the Memoir entitled "Tanis, Part I."

1885.—*Tell Nebireh*, in the Western Delta, discovered to be Naukratis. This excavation and its results are described by Mr. W. M. F. Petrie, in the Memoir entitled "Naukratis, Part I," by Mr. Ernest A. Gardner, Director of the English School at Athens, in "Naukratis, Part II."

Also, *Saft-el-Henneh*, discovered to be the town of Goshen, capital of the ancient district of that name. This excavation and its results are described by Dr. Naville, in the Memoir entitled "Goshen, and the Shrine of Saft-el-Henneh."

1886.—*Tell Defenneh*, the Biblical "Tahpanhes" and the "Daphnæ" of the classical historians; also *Tell Nebenneh*, site of the ancient city of "Am," a dependency of Tanis. These excavations and their results are described by Mr. W. M. Flinders Petrie, and his coadjutor, Mr. F. Llewellyn Griffith, in a Memoir entitled "Daphnæ," included in "Tanis, Part II."

1887.—*Tell-el-Yahudiyyeh*, an ancient Jewish settlement, now shown to be the City of Onias described by Josephus. Memoir entitled "Onias," by Dr. Naville.

• 1889-90.—*Tell Basta*, the Pt-Beseth of the Bible and Bubastis of the Greeks. Dr. Naville located the precise site of this

once magnificent red granite temple, and disinterred its grand ruins, abounding in superb monolithic shafts, massive architraves, sculptured blocks, broken colossi, bas-relief groups, etc., inscribed with valuable hieroglyphic texts. The inscriptions touching the Pyramid era, Hyksos kings, and the warlike XVIIIth Dynasty (that of Thothmes) are of absorbing interest to the historian, while the inscriptions relating to the period of Joseph are of thrilling interest to every student of the Bible. "Bubastis, Part I," by Dr. Naville. "Part II," to appear in the Spring of 1892.

1890-91.—*Ahnas-el-Medinet*, the Hanes of the Bible and Heracleopolis of the Greeks. Its mounds were excavated by Dr. Naville. 'Memoir to appear.

1891-8. — *Tell Mokdam and Deir el-Bahari* (Thebes). The latter is a most important place for explorative labors.

1890-8.—*The Archaeological Survey of Egypt*, for which a special fund is provided; under the charge of Messrs. Percy Newberry, Buchman, J. E. Newberry and Carter. This work is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The famous tombs of *Beni Hasan* were thoroughly explored in '90-'92, and in '92-'93 the historic antiquities from *Beni Hassan* southward will be surveyed, traced, photographed, copied, etc. The tombs at *El Bersheh* having been exhaustively surveyed, the Survey officials proceeded to *Tel el-Amarna*, the scene of the discovery of the famous tablets. Dr. Winslow outlined the purpose of the survey in BIBLIA for

November, 1890; and in January 1892, he described some of the "results" at *Beni Hasan*. A "Special Extra Report," illustrated, edited by Miss Edwards, published in December, 1891, treated of the work there accomplished. The first memoir of the Survey is a quarto with thirty-one beautiful plates and illustrations (four in colors), treating of the sculptures and pictures of *Beni Hasan*, in which the social and business life of men, 2500 B. C., is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. A volume on *El Bersheh*, or at least one on *Tel el-Amarna*, will be published. Special circulars relating to the Survey may be had from Dr. Winslow.

The foregoing outlines the most important labors of the Fund. An annual quarto volume with elaborate illustrations and photographs, is published. All donors or subscribers of not less than \$5.00 receive this volume of the season and annual report; previous volumes are \$5.00 each. See the advertisement elsewhere. The Survey volume of the season is sent to all subscribers or donors of not less than \$5.00 to the Survey. Said Dr. W. Hayes Ward, editor, in *The Independent*, "The annual volumes published are abundant remuneration to the subscribers of five dollars." Three hundred men of the highest rank in education, theology, letters, business and public life—among them eighty-nine university or college presidents—have subscribed to the American Branch of the Fund. For circulars and all information address the Honorary Secretary and Treasurer, for the United States, Rev. W. C. Winslow, 525 Beacon street, Boston.

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These paragraphs will give the reader some little—very little—idea of the Society's work in the past. Before us lies work not less important.

6. **EXCAVATIONS AT JERUSALEM** are carried on from time to time as opportunity permits, and recorded in the *Quarterly Statement*, as also are all discoveries made during alterations in and outside the city.

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It cannot be too strongly urged that no time should be lost in pursuing the explorations, for the vandalism of the East, and the newly imported civilization of the West, together, are fast destroying what ever records of the past lie exposed.

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CONTENTS FOR DECEMBER.

OLD EGYPTIAN LOVE SONGS.....	Rev. J. N. Fradenburgh, D.D., LL.D.
THE EPISTOLARY LITERATURE OF THE ASSYRIANS.....	Prof. Christopher Johnston
RECENT ARCHÆOLOGICAL DISCOVERIES IN EGYPT.....	Capt. H. G. Lyon, R.E.
BABYLONIAN ANTIQUITIES.....	
ANNUAL MEETING OF THE EGYPT EXPLORATION FUND.....	
THE CODEX ARGENTEUS.....	Gen. Chas. W. Darling, A.M.
SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND AND ITS	
ARCHÆOLOGICAL SURVEY.....	Rev. Wm. C. Winslow, LL. D.
SUBSCRIPTIONS TO THE PALESTINE EXPLORATION FUND...	Prof. T. F. Wright, Ph. D.
BOOK REVIEWS: TRUMBULL'S "STUDIES IN ORIENTAL SOCIAL LIFE."	
CARUS' "THE GOSPEL OF BUDDHA."	
ARCHÆOLOGICAL NOTES.....	
EGYPT EXPLORATION FUND	
PALESTINE EXPLORATION FUND	

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OLD EGYPTIAN LOVE SONGS.

THE love songs of Egypt—coming as they do from such a land and such an age, and preserved in a manner so romantic—possess a peculiar charm. “The beautiful, gladsome songs of thy sister, whom thy heart loves, who walks in the fields,” have not lost their sweet trueness to nature. It may be explained that “sister” is a name applied to the affianced or sometimes mistress of the fond lover. Several passages in this collection remind us of the Song of Solomon. The love-sick maiden looks in vain across the fields to see whether “the brother whom her heart loves” is returning to her side. She sees him not. Comfort flies from her heart. She refuses her daily food. She declares; “What is sweet to the mouth, is to me as the gall of birds; thy breath alone can comfort my heart.” She tries to do a little work, but her heart is not in it. Whatever she does, she is lonely without her lover. She sets her snare for her birds.

“All the birds of Arabia flutter over Egypt,
Anointed with myrrh;
The one that comes first, seizes my worm.
He brings his fragrance from Arabia,
His claws are full of incense.
My heart longs for thee, that we may open the
snare together,
I with thee together, alone.
That thou mayest hear the wailing cry of my
beautiful one anointed with myrrh,
There, thou together with me,
I set the snare:
How beautiful is he who comes into the field,
because one loves him.”

Her lover does not come to her, and she is so undone because of his long absence, that she can do nothing. She can only speak her sorrow.

"The cry of the goose wails,
It is caught by the worm.
Thy love makes me tremble
And I cannot loose the snare.
I will carry my net away.
What will my mother say when I come to her?
Every day I return laden with my spoil,
But to-day I have set no snare,
For thy love has taken possession of me."

Still more passionately she speaks as the thoughts of him whom her heart loves fan the flame which is consuming her.

"There beautiful one, my wish is (to be with
thee) as thy wife,
That thy arm may lie upon my arm.
Will not my brother (come) to-night?
Otherwise I am as one who lies in the grave.
For art thou not health and light?"

She retires to rest, but sleep comes not to her eyes, nor slumber to her eyelids. After a wakeful night, the morning light rewards her by the return of her beloved. The world is changed at once, and everything is now beautiful. Her sorrow is forgotten; her heart is light and gay.

"The voice of the dove speaks,
She says: 'the world is light, observe it.'
Then, thou bird dost entice me.
Then I find my brother in his room,
And my heart is joyful * * *
I will not turn from thee,
My hand remains in thy hand,
When I go out I am with thee in all beautiful places."

True love never runs smooth, and the lovers have a quarrel. She expects her lover, but he disappoints her. She looks out of the door of her house, down the street, waiting for her lover. She hears foot-steps. Her heart beats faster; but it is only a messenger sent to say that her lover has been detained so that he cannot pay his promised visit. Her jealousy is aroused. She replies to the messenger, and her answer to her lover is, "Say only another has found thee."

Now the youth himself is made to complain. His "sister" will not come to him.

"I will lie down in my room,
I am ill indeed through violence.
My neighbors come to visit me,

Yet if my sister came with them,
 She would put all the doctors to shame, (?)
 For she understands my sickness."

He would give everything if she would only come and speak to him. He would far rather she would upbraid him in anger; but her silence he cannot endure.

"The castle of my sister —
 Her tank lies before her house,
 Her door stands open * * *
 Then my sister comes out angrily.
 Ah, if I were only her door keeper,
 That she might scold me,
 Then should I hear her voice even though she were angry,
 As a boy full of fear before her."

The Egyptians were lovers of flowers. Their tables were decked with flowers, wreaths of flowers were indispensable for the wine-jars, and flowers were woven in the hair of the guests and held in their hands. Flowers are represented in profusion on the monuments, presented to the gods, and placed upon the coffins of the dead. Flowers have suggested much in Egyptian architecture, and help fill out the list of alphabetic signs. Trees were the confidantes of lovers, and the garden was their favorite trysting place. When all the flowers of the garden were in full bloom, the wild fig-tree calls the maiden to the shade which its leaves afford.

"The little sycamore
 Which she planted with her hand,
 She begins to speak,
 And her (words are as) drops of honey.
 She is charming, her bower is green,
 Greener than (the papyrus).
 She is laden with fruit,
 Redder than the ruby.
 The color of her leaves is as glass,
 Her stem is as the color of the opal * * *
 It is cool in her shadow.
 She sends her letter by a little maiden,
 The daughter of her chief gardener,
 She makes her haste to her beloved:
 Come and linger in the (garden) * * *
 The servants who belong to thee
 Come with the dinner things;
 They are bringing bear of every (kind),
 With all manner of bread,
 Flowers of yesterday and of to-day
 And all kinds of refreshing fruit.
 Come, spend this festival day
 And to-morrow and the day after to-morrow * * *

Sitting in my shadow.
 Thy companion sits at thy right hand,
 Then don't make him drink,
 And then thou dost follow what he says * * *
 I am of a silent nature,
 And I do not tell what I see.
 I do not chatter."

A most beautiful conceit is the form of a love-song which we may compare with the Italian *ritornelles*. Each couplet begins with the name of a flower, and the remainder of the couplet forms a light play upon the word. While singing her love-song, the maiden weaves a wreath, and each flower which she adds, reminds her of her lover, and suggests a couplet in her song. Erman gives a single couplet, replacing the Egyptian word-play, by one of like import:

"*Blush* roses are in it (the wreath), one *blushes*
 before thee.
 I am thy first sister,
 And thou art to me as the garden,
 Which I have planted with flowers
 And all sweet-smelling herbs.
 I directed a canal into it,
 That thou mightest dip thy hand into it,
 When the north wind blows cool.
 The beautiful place where we take a walk,
 When thine hand rests within mine
 With thoughtful mind and joyful heart,
 Because we walk together.
 It is intoxicating to me to hear thy voice,
 And my life depends upon hearing thee.
 Whenever I see thee
 It is better to me than food and drink."

In the desert barrenness of Egyptian literature, an oasis now and then affords especial pleasure. Such an oasis is furnished in the love songs of the Harris, Turin and other papyri. Professor Erman, who has followed closely the translation of Maspero in his *Etudes Egyptiennes*, gives us a better account of these old love songs than we have met elsewhere.

J. N. FRADENBURGH.

THE EPISTOLARY LITERATURE OF THE ASSYRIANS.

BY C. JOHNSTON.

Abstract of a paper read before the University Philological Association April 20, 1894.

UNDER the title of Assyrian letters is concluded a large number of documents, varying greatly in regard to contents and scope. They deal with almost every phase of life in Assyria and Babylonia,

and are sometimes of considerable historical importance. Among them are reports of military and civil officers of the Empire, letters of Kings, and of private individuals, proclamations, petitions, reports of priests on omens celestial and terrestrial, reports of physicians concerning patients committed to their care; in short, nearly every species of epistolary composition is represented in these interesting texts.

A systematic classification of them is at present out of the question, since the great majority of them is still unpublished, while the information as to their contents supplied by Bezold's *Catalogue of the Kouyunjik Collection* is of the vaguest possible character. Many of those already published are, moreover, as yet very obscure.

The value of these letters both from the historical data they contain, and from the light they throw upon Assyro-Babylonian life and manners, is obvious. Thus, for example, from the proclamation of Asurbanipal to the Babylonians, in IV R¹, 45, No. 1, we learn something of the methods adopted by his brother Samassumukin to stir up the people to revolt, and of the efforts of the Assyrian King to avert the threatened calamity.

K. 13 (IV R¹, 45, No. 2), a dispatch from the Assyrian General, *Bel-ibni*, reports the flight of Ummanaldas, King of Elam, from his capital, and furnishes valuable details in regard to the events, which resulted in the invasion of Elam and the sacking of Susa, described in that portion of the Annals of Asurbanipal recording the eighth campaign of that monarch; while the dispatch K. 10 (Pinches' *Texts*, p. 6), proceeding from the same writer, affords an insight into the distracted state of Elam, which, weakened by internal factional contests, fell an easy prey to the Assyrian arms.

The letters of the old courtier *Rammân-šum-uçur* afford a glimpse into the manners and customs of the Assyrian Court of the days of the Sargonides, and two of them especially, K. 183 and K. 595, are models of courtly style. The former complains that, owing to the machinations of powerful enemies, the writer's son had failed to obtain a place at court, to which, it would seem, his birth entitled him, and in moving terms, appeals to the King to remedy the injustice done him. The latter (K. 595), a reply apparently to a kindly and familiar letter from the King, contains two distinct plays upon words, by ringing the changes upon which the writer conveys a series of compliments to his royal master.

In the text K. 629, the priest *Nabû-šum-iddina* gives the programme of a religious ceremony, accompanied by a procession, to be held in honor of the god *Nabû* in the city of Kelah, in which he proposed to take part, and concludes with pious wishes for the

welfare of the prince, to whom the letter is addressed. Letters from priests, indeed, are very numerous, and usually contain answers to requests for information concerning lucky or unlucky days, charms and similar matters. The picture of King Nebuchadnezzar, in the Book of Daniel, calling in the aid of his magicians and soothsayers, is by no means overdrawn.

In spite of the very complete system of laws evidenced by the contract tablets, we often find petitions complaining of the subversion of justice to private ends, but it must be remembered that all such petitions are *ex parte* statements, and that few men who lose a case at law, acquiesce entirely in the justice of the decision.

So many sculptures have been found representing Assyrian Kings riding in chariots drawn by spirited steeds, that it is interesting to find a number of letters reporting the arrival of horses for the use of the King, his household, or his officers, and to learn that the most highly prized breeds of these animals were the Ethiopian and the Median.

These few examples will give some idea of the contents of the letters, and of what we may expect to learn from them when a sufficient amount of material has been made accessible. The study, however, is by no means an easy one. These texts, varying in length from six or seven, to sixty or seventy lines, proceed from a great variety of writers, and come from every part of the Assyrian Empire. Individual differences of style occur, as a matter of course: the styles of the courtier *Rammân-šum-uçur*, and of the soldier *Bel-ibni* distinctly reflect the personalities of the writers. Dialectic peculiarities are to be expected, but here great caution must be exercised. Above all it must be borne in mind that these letters are not composed in the classical language of the historical and poetical texts, but in the colloquial speech of Assyria and Babylonia, of the time of the Sargonides. Much, of course, depends upon the subject-matter and the personality of the writer. The soldier, the priest, the physician, the astrologer, each has his technical terms and his peculiar style: but even the most elevated epistolary style differs considerably from that of the official historical texts. Words and forms abound which are only to be found in this branch of Assyro-Babylonian literature, and the long and flowing periods of the classical texts are here replaced by terser forms of speech. The syntactical constructions are less rigid, while the employment of shorter sentences and the frequent use of the particles, especially of the emphatic enclitic *-ni*, renders the style vivid and lively.

In speaking of the epistolary literature of the Assyrians, reference

has been had to the letters of the latter period, that of the Sargonides (B. C. 722-606), and as for a long time no others were known to exist, the term has become so permanently fixed that it has been retained here for the sake of convenience. Its application is now, however, no longer strictly accurate. In the winter of 1887-'88, some natives found, at Tel* el-Amarna in Upper Egypt, about 350 cuneiform tablets which proved to consist of letters and dispatches addressed to the court of Egypt of the 15th century B. C. Amenophis III (1449 B. C.), of the 18th dynasty, married, as has long been known from the Egyptian monuments, a Mesopotamian princess named *Tii or Thi*, by whom he became the father of his successor, Amenophis IV. The latter, who reigned only about twelve years, seceded from the national worship of Amen, and endeavored to substitute for it that of Aten, or the solar disk. His attempts were frustrated by the vigorous opposition of the priesthood, and he retired to a place about 180 miles above Memphis on the Nile, where he built a new town, temple and palace.

It was in the ruins of this palace, near the modern village of Tel el-Amarna, that these invaluable tablets were found. They consist of letters and dispatches from Asiatic monarchs—among them *Burnaburiash*, king of Babylon, and *Ašur-uballit*, king of Assyria, both previously known from the cuneiform inscriptions—and from Egyptian perfects and governors of a large number of towns in Syria and Phœnicia. All these tablets are written in a variety of the cuneiform script intermediate between the old linear and the later cursive form, but bearing a closer affinity to the Assyrian than to the Babylonian style of writing. One of these letters is composed in the language of *Arçapi*, another in that of *Mitāni*, Mesopotamian districts, no specimens of whose languages had previously been discovered. With these two exceptions, the language employed is Assyro-Babylonian, but, as in the letters of the Sargonide period, it differs considerably from that of the historical inscriptions. The language of the dispatches from Syria and Phœnicia exhibits, moreover, a number of peculiarities due to the influence of Canaanite environments, and in some cases genuine Canaanite words are added as glosses to explain Assyrian words. The letters from the more distant Asiatic princes are uniformly friendly in tone and refer to

* Professor Sayce remarks in his new book *The Higher Criticism and the Verdict of the Monuments* (London, 1894), p. 47; In the pronunciation of the natives of the place the final consonant of *Tel* is not doubled before the following vowel. To write *Tell*, therefore, is to commit an act of incorrect pedantry. Sayce, however, writes *Tell el-Hesi*. It is certainly not necessary to spell the word with double *l* in English, in German it is different.

Burnaburiash, King of Babylonia, and Ashuruballit, King of Assyria.

In the XIXth dynasty (1330-1180 B. C.) the Egyptian armies were no longer a terror to the Mesopotamian countries, but they still succeeded in holding Palestine, Phenicia and Southern Syria in the kingdom.

Seti I. (1316-1289 B. C.) apparently made up his mind to permanently occupy Canaan, and thus secure Egypt against all further inroads from Asia. His reign is coeval with the growth of the power of the Hittites. His successor, Rameses II. (1288-1221 B. C.) had as his most formidable enemies the Hittites. He marched as far as the Nahr-el-Kelb (Dog's River), north of Beirut, where he erected a stele, but his battles with the Hittites were inconclusive, and resulted in alliances rather than conquests. By the treaty which was contracted, Egypt retained Phenicia, Palestine and Southern Syria.

The XXth, XXIst and XXIIId dynasties mark a period of decline in the power of Egypt. Under Rameses III. (1180-1148 B. C.) the Egyptian dominion over Palestine was seriously threatened, but not yet shaken.

By the time of Pasebchann II. (the last king of the XXIst dynasty) Palestine had become a strong, independent State. This king was probably a contemporary of Solomon. He gave his daughter in marriage to the Jewish king, and, as a dowry, captured the city of Gaza. It was under Solomon, whose reputation for foresight is sadly impaired when his foreign policy is examined, that those alliances began which, however advantageous for the moment, proved in the end the ruin of Israel. In return for the assistance rendered by Hiram, King of Tyre, in his building operations, Solomon ceded twenty towns of the borderland of the country, which afterwards became famous under the name of Galilee, to the Phenicians. He also made the first alliance with Egypt, which in the end proved ruinous both to Israel and Judah.

Sheshonk I. (945-924 B. C.), the Shishak of the Bible, was the king to whose court Jereboam fled. Shishak no doubt assisted him to return and become king of the ten tribes, he having married Pharaoh's sister-in-law. Shishak invaded Palestine, and, after plundering the country, invested and captured the city of Jerusalem in the fifth year of King Rehoboam. He sacked the city and carried off the treasures of the Temple. The city is designated in the Egyptian inscriptions *Yudha Melek*, "the royal Jewish city."

The period of the history of Assyria in which the influence of that power became paramount is usually known as the second or

new Assyrian Empire. It begins with Tiglath-Pileser II. (745 B. C.), who first united the crowns of Assyria and Babylonia, and includes the brilliant reigns of the Sargonide dynasty. In this period Assyria subjected Egypt, Babylon, Elam, Media and a host of smaller States. It ends with the seemingly sudden and apparently incomprehensible fall of Nineveh and destruction of the Assyrian State.

And now the tide has turned in the ancient world. Assyria is the great power, Egypt is on the defensive, but Syria and Palestine are still the battle-ground. This is made particularly evident in the reign of a king of the Ethiopian dynasty, Shabaku (728-726 B. C.), So of the Bible, Shabe of the Assyrian inscriptions. This king became mixed up in Asiatic affairs; Hosea, King of Israel, had joined other Syrian monarchs in a rebellion against Shalmaneser IV., King of Assyria, and the allies had sent to Shabaku asking his assistance. The plot was discovered. Hosea was put in prison in Assyria, and Samaria was invested, but Shalmaneser died before the city fell. His successor, Sargon II, conquered it in 722 B. C. Thus the Kingdom of Israel came to an end through a lack of recognition of the fact that Assyria had taken the place of Egypt as the mistress of the ancient world; the reed was already broken.

The Syrians were not daunted, and soon formed another coalition against Assyria, at the head of which stood Ilubid, of Hamath. This coalition embraced Arpad, Smyrna, Damascus, Gaza and Egypt, but they were easily defeated in detail by Sargon, and Egypt was forced to send tribute. A new coalition was formed upon the accession of Sennacherib to the Assyrian throne, in which not only were all the states mentioned above pitted against Assyria, but they even had Babylonia as an ally. One by one, however, they were all overcome.

Isaiah originally opposed the alliance of Judah with Assyria; nevertheless, Ahaz, when hard pressed by Damascus, besought the alliance of Tiglath-Pileser. But later the great prophet opposed with all his might the conspiracy entered into by Hezekiah against Sennacherib. Still Hezekiah continued his negotiations with Egypt. Sennacherib accused him of treason. Jerusalem was besieged, when suddenly pestilence broke out in the Assyrian army, and the siege was raised.

Sennacherib was assassinated in 681 B. C., and after a brief interregnum his son, Esarhaddon, ascended the throne in 680. Trouble between him and Tarhaka began in 672, when King Baal, of Tyre, relying on promises of aid from Egypt, rebelled against Assyria. Esarhaddon determined to put an end to Egyptian inter-

depth about three feet. The planks of the hull are fixed together with dove-tailed dowels and wooden trenails.

"An extremely fine model of a boat comes from a XIIth Dynasty tomb at Assiut. It is five feet long and about fifteen inches broad. It is fully decked over, and the after part of the deck is occupied by a two-roomed cabin, which takes up rather more than half the whole deck space. Each room has a wooden door, on which is drawn a portrait of the owner of the tomb, with his titles; in the forward cabin five figures are seated, while on the forward part of the deck are two more figures seated, and two standing, one of whom is in the bow with a punting or sounding pole. The cabins are roofed over with bent wooden rafters neatly fitted together. The mast is stepped in a hole in the deck, and supported by a wooden box, which was strengthened by three wooden struts to keep it firm.

"In Room 30 there is now exhibited a stela of burnt clay, on which have been stamped the names and titles of Amenhotep III., who is described as "lord of , "a blank oval wherein apparently any district name could be written. It also bears the figure of the king offering to the god. This stela was found by me in August, 1892, at the XIIth Dynasty fortress of Matuka, on the Second Cataract; and a few weeks later a portion of another duplicate stela was found while excavating the XIIth Dynasty temple at Wadi Halfa. This king seems, therefore, to have deposited one of these stamped stelae in several of the Nubian temples as he passed along.

"A Greek of the town Medina, in the Fayum, is turning out Greek MSS., written on the skin, which are offered for sale in Cairo; but no one having any acquaintance with ancient Greek MSS. could be deceived for a moment."

BABYLONIAN ANTIQUITIES.

SINCE the British Museum researches in Babylonia ceased, at the end of 1882, the spade of the Arab digger has been at work for the benefit of different Bagdad dealers in antiquities, but with no little loss to science, seeing that for every object found by the lawless excavator, about half a dozen valuable antiquities are destroyed.

Both the French and the Americans have been digging in Southern Babylonia for some years past; the former at Tel-Loh, and the latter at a mound called "Niffir," where formerly Layard

and Loftus excavated. With the exception of a few objects which have made their way to France and America, whatever they found has been taken possession of by the Ottoman authorities. It may be remembered that since Mr. Rassam's exceptional privileges, obtained for him by the late Sir Henry Layard while ambassador in Constantinople, which enabled him to send to the British Museum everything he found in Assyria, Babylonia, and Armenia, the Porte has persistently refused to allow the agents of foreign museums to appropriate or export any antiquities out of Turkey. The consequence is that whatever is found in the excavations or obtained by purchase by such agents is taken possession of by the Turkish government. Under these rules no fewer than forty-seven cases of antiquities from the American diggings and about 12,000 inscribed clay tablets of those of the French, discovered by M. Sarzac at Tel-Loh, have been appropriated by the imperial delegate and sent to Constantinople.

At Sippara, or Sepharvaim (the site of which was discovered by Mr. Rassam for the British nation about 14 years ago), the Ottoman authorities have been carrying on lately extensive operations under the superintendence of a Latin priest. At that place a large collection of inscribed clay tablets have been found and dispatched to the Turkish capital. According to calculation, there must be at the present time no fewer than 50,000 newly discovered inscribed objects at the Imperial Ottoman Museum in Constantinople, obtained from different Babylonian sites, and the Assyrian scholar may find there ample store for his study, which might add materially to the existing knowledge of the ancient history of Chaldea and Assyria.

Two black basalt statues, covered with fine inscription, have also been found, by the Arabs; one at Imjaileeba, the site of the great palace of the kings of Babylon, where Belshazzar was supposed to have held his impious feast, and the other in a cave near Nimroud, on the opposite side of the Tigris, about twenty miles to the south of Mossul. These images have also been appropriated by the Ottoman authorities and sent to Constantinople.

The greatest find by Arab diggers of inscribed objects that has come to light lately was at Tel-Loh, after M. Sarzac, the French agent, left. They discovered a large chamber full of inscribed clay tablets, most of which they sold to Armenian, Syrian, and Jewish brokers for exportation to England, France, Germany, and America. Part of the collection has already reached London and Paris, but the remainder has been seized by the Ottoman authorities at Bagdad.

ANNUAL MEETING OF THE EGYPT EXPLORATION FUND.

SIR JOHN FOWLER, presided Friday, October 26th, at the eighth ordinary general meeting of this fund in the Zoological Society, Hanover square.

The Hon. Treasurer (Mr. Grueber), of the British Museum, then read his report, from which it appeared that the total expenditure for the year 1893-'94 amounted to £2,415 19s. 4d., including expenditure account £1,668 17s. 2d., excavations, salaries, traveling and living expenses, and the cost of the house built for the staff at Deir el Bahari; publications, £298 13s. 10½d.; and the issue of the "Atlas of Ancient Egypt" £98 3s. 9d. The sale of the atlas had been so rapid that it had already nearly repaid its cost. The total receipts were £1,773, including subscriptions and donations from English and other subscribers, £854; and from American subscribers and donors, through the Rev. W. C. Winslow, £700, and various other items. The expenditure had thus exceeded receipts by £642. The deficit was due to a falling off in subscriptions and the expensive character of the excavations undertaken. The total expenditure of the archæological survey during 1893-'94 had been £682. The total subscriptions and donations were, from America through Dr. Winslow £300, and from English and other supporters £276, and the publications realized £102. As compared with last year, the survey account showed a great improvement. The available assets of the fund on August 1, 1894, were £3,101 7s. 1d. This was the first year that there was an actual deficit, and he earnestly appealed for assistance to enable the work of the fund to be adequately carried out. The report was adopted.

The Hon. Secretary (Miss Emily Patterson) read her report, in which she referred to the issue of the memoirs for 1892-'93, Deir el Bahari I., and the third memoir of the Archæological Survey, El Bersheh, Part I. Deir el Bahari I. was an introductory volume by M. Naville, giving an illustrated account of the temple of Deir el Bahari, of the great Queen who built it, and of its previous history. The forthcoming series of memoirs on the work of the Egypt Exploration Fund at this site, would be of larger size than any volumes which the society had yet issued, and more amply illustrated. The atlas of ancient Egypt, published by the Fund, had met with a favorable reception, and a second edition was now in preparation. There were now three local honorary secretaries of the Egypt Exploration Fund in Egypt—in Alexandria, Mrs. Charteris; in Cairo, Captain H. G. Lyons, R. E.; and in Luxor, Dr. Leigh Canney.

M. Naville briefly summed up the work of last winter on Deir el Bahari.

Mr. Hogarth, Fellow of Magdalen College, Oxford, said that he was in some degree an outsider, as his previous experience had been in Greece, Asia Minor, and Cyprus, and he was not a professed Egyptologist. The policy of the Fund in excavating large temples had been criticised from the point of view that exploration should precede excavation. But the interest of pure knowledge was not the only one to be considered, and the taste of the general public and of cultivated persons who were not specialists ought also to be consulted. On the whole he thought there was no reason to regret the choice which had been made of Deir el Bahari as a site of excavation. His future labors would lie mainly in the Delta, from which he anticipated fruitful results.

The Chairman said that he was glad to be able to say that there was now little danger of the destruction of the temples of Philæ. Communications had been made to the Foreign Office, which had been transmitted to Egypt, and further inquiry had shown that the material necessities of Egypt and the claims of archæology were capable of reconciliation. The temples of Philæ were now under the protection of the civilized world. He was delighted to hear that renewed efforts were to be made to equip a larger band of archæologists and students for the great work of exploration.

In the evening M. Edouard Naville gave a lecture on Deir el Bahari, which he described as a magnificent natural amphitheatre. Here the Queen Hatasoo built a temple, quite unlike any of the other temples of Egypt, which was intended to be the chapel attached to her tomb and to that of her father, the site of which we do not know. The temple is built in three successive platforms, the upper one leaning against the rock. Along the supporting walls of those platforms are colonnades, and these walls are those on which the most interesting inscriptions have been engraved. Part of the temple was visible in the last century. In the years 1857 and 1858 Mariette made excavations there. In the part which he excavated his most important discovery was a wall describing a naval expedition which the Queen sent out. Mariette also cleared the rock-cut sanctuary dedicated to Hathor, and several of the chambers of the upper platform, one of which was a chamber of offerings to the deceased Queen. When M. Naville arrived there in 1893 he began at once with the part which Mariette had not touched, the northern side of the upper platform. He soon discovered that the middle court ended at a thick wall in which there are two doors. The western one leads to a long, narrow hall, in

the walls of which the Queen is represented making offerings to Amon. Her cartouche has everywhere been erased or replaced by that of Thothmes II. or Thothmes III., which could easily be done, since she is always seen in male attire and often with a beard. The eastern door leads to one of the most interesting parts of the temple, which we may really call a discovery. Going through a vestibule, in the ceiling of which, according to the characteristic dislike of the Egyptians for symmetry, there are only three columns, we find an open court, in the middle of which is a great altar in white stone, to which access is given by a flight of steps. This altar is the only one we have in Egypt, and it is dedicated to the god Harmaklies, the god of the King, who is supposed to have made a religious revolution. This year M. Naville began with clearing completely the middle court, which is now quite excavated. We can see now the plan of the temple, which has been restored in a completely erroneous way in Mariette's work. He also came to interesting historical and artistic results, and discovered inscriptions which would be most interesting if they had not been most barbarously erased. A few bits have been preserved, especially the portrait of the mother of Hatasoo, Queen Aahmes. Where the original work has been left it is sculpture of the most delicate and beautiful style. It is uncertain who erased all these inscriptions. The northern speos, or sanctuary, as it is often called, is in a perfect state of preservation, with its painted ceiling and architraves and its three rows of four columns. On it opens a sanctuary dedicated to Anubis. Mariette had got into it, and found there a great number of coffins, which he carried away, leaving all the rubbish, so that you could only creep into it through little holes. Now it is cleared down to the pavement, and you can walk into it and admire some very fine paintings which are on its walls. We are struck at once by the great likeness which the whole construction bears to a Greek temple, and this raised one of the important historical, or rather artistic, questions which are suggested by this temple, and which give an intense interest to the excavations. That question was the connection between Greek art and that of the east, and especially Egypt. An interesting discussion on this question had been held at the Oriental Congress at Geneva. The period of Thothmes and the 18th dynasty is the date assigned by several explorers to the origin of the so-called Mycenaean or Ægean civilization, and all would agree with him that a monument of the importance and size of the temple of Deir el Bahari was a document which could not be overlooked by those who wish to arrive at a definite solution of this interesting question.

THE CODEX ARGENTEUS.

THE Codex Argenteus is a sixteenth century uncial manuscript of the Four Gospels, written in the Moeso-Gothic dialect, partly on purple vellum and in part upon vellum of a violet color. This missal derived its name from the circumstance that the letters are of a silver hue, except some of the initials which are of gold. It is probably of the sixth century, and is a copy of the translation made by Ulphilas, bishop of the Moeso-Goths. It was discovered in 1597, in the library of the Benedictine abbey at Werden, Westphalia, where it had been secreted.

When, or by what means, it was conveyed thither cannot be ascertained, but early in the seventeenth century it was removed to Prague. When the Swedes captured this city, in 1648, they seized, at the same time with other spoils, the Codex Argenteus. Christina, queen of Sweden, manifested at the age of sixteen, a great taste for rare books, and therefore this Codex was sent to her by the officers in command of her victorious troops. The queen presented it to the Royal Library at Stockholm, where it remained until one year after Christina had ceased to reign. In 1655, the manuscript was taken to Holland by Vossius, keeper of the library, and placed in the hands of Junius. The Swedes, during the reign of Charles Gustavus, were losing something of their war-like renown, and Charles X, desiring to sustain the military reputation of his Kingdom, resolved on a war with Poland. It is probable, therefore, that the anxious librarian, fearing lest the codex might be taken by the Poles, obtained permission from the King to place the same beyond the reach of danger. At a later date it appears to have been purchased by Puffendorf, for the Count de la Gardie, at a cost of four hundred rix-dollars. The price which was paid seems very low for so valuable a relic, for the rix-dollar then in use in the Scandinavian countries, and in Germany, varied in the different localities from a little less than forty cents to a little more than a dollar of the realm. In those days, however, money went further than it does now, and a man did not have to be worth millions of pounds sterling to be called rich.

After having obtained this priceless treasure, as he deemed it, the Count had it bound in silver, and placed it in the Royal Library at Upsal. In this library the missal is still carefully preserved in a glass box, guarded with especial care by trusty officials, and permission is not granted to persons of any rank to see it, except in the presence of the chief librarian.

Such an order was promulgated for the reason that some unknown miscreant had previously torn from the manuscript, and stolen, eleven of its valuable leaves.

CHAS. W. DARLING.

SUBSCRIPTIONS TO THE EGYPT EXPLORATION FUND AND ITS ARCHÆOLOGICAL SURVEY FUND.

To the Editor of Biblia:

The following subscriptions to the Egypt Exploration Fund, from October 20th to November 20th, are gratefully acknowledged:

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At the meeting of the Fund, on October 26th, no less than three advance copies of of new publications were laid on the table.

"Deir-el-Bahari I" is the introductory volume to the books on the temple built by Queen Hatasu, now being excavated by Dr. Naville. The subsequent volumes will exceed anything yet issued by the Society. Mr. Howard Carter's drawings of the mural scenes are to be half of the original size.

"El-Bersheh," the third volume of the Survey, contains thirty-five plates. The Archæological report (brochure) for 1894 contains a brief account of our own and all other excavations made in Egypt during 1893-'94; a report by Mr. Griffith on the general progress of Egyptological studies; a paper by Prof. Cecil Smith on "Græco-Egyptian Antiquities," and one by Mr. F. G. Kenyon on "Græco-Egyptian Literary Discoveries;" an article by Mr. W. E. Crum on "Coptic Studies," demonstrating the value of the latter phase of the Egyptian language towards completing the connected history of the whole. The maps have been brought up to date, and the illustrations consist of a plan and three views of the Temple at "Deir-el-Bahari."

A single subscription of about five dollars secures this *brochure*, also either of the above volumes, and the Annual Report. What other archæological or historical society makes so rich a return?

November 20, 1894.

WILLIAM COPLEY WINSLOW,

Honorary Treasurer.

Office of Egypt Exploration Fund, 15 Blagden St., Boston.

PALESTINE EXPLORATION FUND.

THE work in Jerusalem will now hold the leading place in the minds of Bible students, and it is not strange that it should have a large share of the October Statement. Our subscribers have noticed that Dr. Bliss, made almost at the beginning the discovery that his digging was uncovering many short stretches of wall rather than one prolonged one, and the explanation of this soon appeared: he was at the southwestern angle of the wall, which was protected by what we call a bastion, but which the Scriptures call a tower. In going around this tower he made almost no progress easterly, but he did very important work. Then, when he had completed this work, he came at once upon a paved roadway extending eastward, and this implied a gate in the wall, and this gate he was seeking for when he closed his account.

Almost as soon as the Statement was received, I was informed by Mr. Armstrong of the London office, that Dr. Bliss had found his gate and had discovered the sill of it in position. It was, however, four feet above the roadway. He therefore sought for an older gate below, and he found that, just four feet beneath the first. This find is a means of distinguishing the earliest wall from its successor, and gives a much needed clew.

At the same time Mr. Armstrong reported that Herr Schick had found in the present north wall of the city, the old Lepers' Gate mentioned by early pilgrims. This is an evidence that the north wall is about on its ancient line, and helps to settle a long disputed point which has a bearing on the site of Calvary.

Other matters in the *Statement* were of great value, especially the account of the Armenian pavement in mosaic, found just north of the city, and having an inscription. It is significant that, when this was disclosed, the city officials immediately put a guard over it and sent for Dr. Bliss to come and see it, thus in effect recognizing him as the official archæologist.

My mention of the plan of Jerusalem mounted on linen, and affording the best means of studying the line of present excavations, and the moderate price of seventy cents, brought so many orders that my supply was exhausted, but more were already on the way, and they will be kept on hand.

In regard to the price of our publication a word must be said, for there seems to be some misunderstanding. The Fund names prices to subscribers and to non-subscribers. That is the price in London at the office. To bring the book to America postage must be added, and in most cases customs duties. Formerly I notified a subscriber wishing for a book as to the amount to be remitted in addition for postage. Then the duty was paid by the purchaser when he received the book from the post-office. The duty is twenty-five per cent. This was a very unsatisfactory and dilatory way. Now I send in advance for a supply of the publications. They are boxed, shipped, entered at the custom house for as small a charge as possible, and then sent on orders as they are received. Thus the cost grows somewhat, but it is still much less than formerly, and less than an American reprint would be, for English prices are lower than ours. Thus I can forward for \$1.25 a book now costing in American form \$2.00. Our subscribers will please observe then that it is not sufficient for them to send me the original subscriber's price unless they expect my gratuitous services to become services rendered at large cost.

Let me add that, hereafter, the Statements will go to subscribers

through the Smithsonian Institution, which will make a saving to the fund and add to its resources for field work.

It is a good time to subscribe, and I am happy to say that new names are coming in.

The resumption of work at Jerusalem, and the eagerness of men for fame, will lead to the coming forward of some who will ask to be sent out as of superior capacity to Dr. Bliss in this work. An application was lately made to one of our universities to be sent out by a man wholly incompetent, and he promised to find every place not yet identified. This seems to need no answer, for it answers itself. Let us be patient.

The following subscriptions are gratefully acknowledged:

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BOOK REVIEWS.

STUDIES IN ORIENTAL SOCIAL LIFE, AND GLEAMS FROM THE EAST ON THE SACRED PAGE. By H. CLAY TRUMBULL, AUTHOR OF KADESH-BARNEA, THE BLOOD COVENANT, ETC.

Rev. Dr. Henry Clay Trumbull, the editor of the *Sunday School Times*, has written a very useful book which will prove of great interest to every Bible student, and to every person interested in the many phases of Eastern life. This book had for its beginning a course of lectures delivered in Philadelphia before the University Archæological Association. These lectures have been amplified by many additions and fresh chapters, drawn from the personal experience of the author in the East, and the result is one of the best works on the subject of Oriental life and methods of thought, that has been published of late years. Dr. Trumbull says that "An aptitude of mind for Oriental methods of thought and life, as well as a knowledge of the ways of Orientals, is necessary to the

fullest understanding of the spirit and letter of the Bible text. Only then can an Occidental see Bible truths as an Oriental sees them."

In some fifteen chapters the author considers betrothals and weddings, hospitality, funerals and mourning, prayers and praying, the Samaritan passover, the use of precious metals, etc., and a number of other topics are described, the result of wide reading as well as extensive travel. In the chapter on "Primitive Idea of 'the Way,'" Dr. Trumbull says:

"The ancient Oriental idea of a road, an idea which still has large prominence in the East and elsewhere, is the highway of a king. Roads were originally built by the king, and for the king; and they were kept in repair, or put in repair, according to the king's need of them. Roads had their incidental advantages for the king's subjects, but only by the king's grace. This Oriental idea of a highway affects all Oriental uses of the term road, or way, or highway. The Hebrew word *derekh*, and the Greek word *hodos*, translated 'way' in our English Bible, mean 'road,' or 'trodden path,' or 'highway;' and this term is employed both literally and figuratively in various connections, yet always with the root idea of the road of a king in the realm of his kingdom.

One of the earliest historic mentions of royal road-building is in the Egyptian records of the Nineteenth Dynasty, when Seti I., the father of Rameses II. (supposed to be the Pharaoh who oppressed the Hebrews), built a road over the desert into the gold-mines of Upper Egypt and Nubia, making it available by sinking wells, or cisterns, along the route. The road which both Seti I. and Rameses II. took on their war-like journeys into Syria, was known as the Royal Road, or the Pharonic Road; and the same road was later known as 'Sikkeh es-Sooltanieh,' or the Sultan's Road.

Professor Sayce, writing of the times of the ancient Assyrian Empire, says: 'Western Asia was more thickly populated then, than is at present the case, and the roads were not only more numerous than they are to-day, but better kept. Hence the ease and rapidity with which large bodies of men were moved by the Assyrian kings from one part of Asia to another. Where a road did not already exist, it was made by the advancing army, timber being cleared and a highway thrown up for the purpose. As road-makers the Assyrians seem to have anticipated the Romans, and all their roads were ways, or paths, of imperial progress.'

The book has thirty illustrations and a topical as well as a scriptural index.

(Philadelphia: John D. Wattles & Co. 8vo. pp. 437. Price, \$2.50.)

THE GOSPEL OF BUDDHA, ACCORDING TO OLD RECORDS. TOLD BY PAUL CARUS.

To fully appreciate an Oriental religion, we must resort to its own sacred books. It is only within a comparatively short period that a new world has been opened to us, and we are astonished at the magnitude and richness of the religious literature of the East. A religion which is adopted by five hundred millions of our race certainly merits the attention of the student of comparative religion. Gautama, like Socrates and Jesus, proclaimed his doctrines orally, and wrote nothing: at least nothing has been preserved. But after his death, which took place B. C. 543, five hundred of his disciples held a council, and each recited what he had heard from the lips of his teacher, and then the whole assembly repeated aloud what they had gathered up. By a second and third council the teachings of Gautama were formulated.

Buddhism has three objects,—morality, asceticism, and *nirvana*. The morality of Buddhism is its brightest side. Murder, theft, unchastity, lying, and the use of intoxicating drinks are strongly condemned. The Buddhists tries so to live that every heart may attain to everlasting happiness and peace. This is the *nirvana*. Says Mr. Rhys Davids (Hibbert Lectures, p. 160): "This immortal peace, this unchangeable state, to be reached here on this earth; this Nirvana of Arahatsip, was looked upon by the early Buddhists as better than all else that the world could bestow. It is the highest happiness, the bliss that passeth not away, in which even death hath lost its sting, and the grave its victory; and all the difficulty and trials of life, its gains and ills, its hopes and its despair, have passed away for ever in a perfect rest."

Dr. Carus has made a very interesting compilation from the old Buddhist canon. Dr. Carus hopes that it will "help to mature our insight into the essential nature of Christianity, and so elevate our religious convictions. It will bring out that nobler Christianity which aspires to be the cosmic religion of universal truth."

Said Buddha: "Delusions, errors, and lies are like huge, gaudy vessels, the rafters of which are rotten and wormeaten, and those who embark in them are fated to be shipwrecked.

There are many who say: 'come error, be thou my guide,' and when they are caught in the meshes of selfishness, lust, and evil desires, misery is begot. Yet does all life yearn for the truth, and the truth only can cure our diseases, and give peace to our unrest.

Truth is the essence of life, for truth endureth beyond the death of the body. Truth is eternal, and will still remain even though heaven and earth shall pass away.

There are not many different truths in the world, for truth is the one and the same at all times, and in every place.

Truth teaches us the noble eightfold path of righteousness, and it is a straight path, easily found by the truth loving. Happy are those who walk in it."

A table of references to parallelisms in the New Testament, and a glossary of names and terms are added, also occasional notes.

(Chicago: The Open Court Publishing Co. 12mo. pp. 275. Price, \$1.50.)

ARCHÆOLOGICAL NOTES.

M. Philippe Berger in his recently published *Histoire de l'Écriture dans l'Antiquité* gives an account of the origin of writing, tracing out the hieroglyphic as seen in the great systems of the ancient world, and also among the Mexicans, Chinese, Japanese, Persians, Cypriotes, and Hittites. An account is then given of the development of the alphabet, the different forms which it has taken, the derivatives of the Greek and Aramæan modes, and the date and origin of the alphabets of India, the Nabatean alphabet, and the Ogham writing. The work is one of great scholarship and interest.

(Paris: Fischbacher. 8vo. pp 389.)

Dr. Bliss, who is conducting excavations for the Palestine Exploration Fund in Jerusalem, has sent home a report of recent work, in which he states that he has found, at a depth of a few feet, the foundations of a wall which may be those of the actual first wall of the city, and are certainly on the site of that wall. In the course of the work he has uncovered three large square towers. He has also found a gateway, the door-sill of which is still *in situ*, with the holes of the door-posts and the holes for the bolts. This sill was four feet above the ancient paved road, which passed through the wall at this point; but on digging deeper Dr. Bliss found, four feet below (and therefore on a level with the ancient road), the sill of an older gateway. Of less importance, but still very curious, is a discovery reported by Herr Schick, who has found a postern in the north wall, on the exact spot where the Leper's Gate is placed by writers of the twelfth century. A fact which seems to show that the present position of the wall is what it has always been, and that the city never extended further north than this wall.

We regret to announce the death of Prof. Terrien de Lacouperie, the editor of the *Babylonian and Oriental Record*. Prof. de Lacouperie was born in Brittany in 1844. When quite a child he was taken to Hong Kong where he learned to speak Chinese as fluently as his mother tongue. He also became acquainted with the English language, and in 1874 he came to London, and was for a time a lecturer on Indo-Chinese philology at University College. The main task to which Prof. de Lacouperie devoted himself was the application of scientific methods to the mythological history of China. He never succeeded in convincing the public that his researches had any value at all. This want of appreciation, pecuniary troubles, and domestic affliction, undoubtedly hastened his death. We can only think with unexpressible regret of the stores of erudition and the single minded devotion to learning that have gone with him to the grave.

Among his works are the "Early History of Chinese Civilization," "The Languages of China before the Chinese," "Yih-King, or, Book of Changes," embodying a key to the derivation of Chinese writing to that of Babylonia; and "Western Origin of Early Chinese Civilization." For eight years he was the editor and chief support of the *Babylonian and Oriental Record*, the subscription list of which never sustained it. Only a short time before his death, he wrote to the editor of BIBLIA with regard to extending a knowledge of the *Record* and his publications in this country.

Rev. Dr. Archibald's book "The Bible Verified," which contains interesting chapters on "The Bible and the Mummies of the Pharaohs," and "The Bible and the Monuments," has been translated into Spanish, and has just been ordered by the publishers into the Japanese language. The Rev. W. E. Griffis, D.D., author of *The Mikado's Empire*, is to furnish an introduction for the Japanese version.

Professor Flinders Petrie has purchased in Cairo the longest Greek papyrus known; it is in several hands, but all the forty-four feet of it refer to the subject of the administration of the royal oil estates under Ptolemy III. Though broken, it will give much light on the administrative details, in the recital of decrees, by-laws, and fines, and the area of estates in each nome.

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The Egypt Exploration Fund was founded in 1883, under the Presidency of the late Sir Erasmus Wilson, for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to sites which may be expected to throw light upon obscure questions of history and topography, such as those connected with the mysterious "Hyksos" Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of supreme value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian, and Syrian styles; afford reliable data for the history of comparative art; reveal ancient technical processes; and yield invaluable examples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Since the establishment of the Fund in 1883, explorers have been sent out every season; two and sometimes three, conducting excavations in different parts of the Delta. Each year has been fruitful in discoveries. Much has been done towards the restoration of the ancient topography of Lower Egypt. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ (identical with the Biblical *Tahpanhes*), have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light (not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia) has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; three most important chapters in the history of Greek art and

Greek epigraphy have been recovered from the ruins of Naukratis, Daphnæ, and Bubastis; and, lastly, a series of archaeological surveys of the Delta have been made, most of the larger mounds having been measured and planned.

Excavations have been carried on principally at the following sites:

1883.—*Tel-el-Maskutah*, in the Wady Tumilat, discovered to be Pithom-Succoth, one of the "store-cities" built by the forced labor of the Hebrew colonists in the time of the Oppression. This discovery and its results are described by the explorer, Dr. Naville, in his Memoir entitled "The Store-City of Pithom," in which the route of the Exodus is laid down.

1884.—*San* (the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible). This excavation and its results are described by Mr. W. M. Flinders Petrie, in the Memoir entitled "Tanis, Part I."

1885.—*Tell Nebireh*, in the Western Delta, discovered to be Naukratis. This excavation and its results are described by Mr. W. M. F. Petrie, in the Memoir entitled "Naukratis, Part I.," by Mr. Ernest A. Gardner, Director of the English School at Athens, in "Naukratis, Part II."

Also, *Saft-el-Henneh*, discovered to be the town of Goshen, capital of the ancient district of that name. This excavation and its results are described by Dr. Naville, in the Memoir entitled "Goshen, and the Shrine of Saft-el-Henneh."

1886.—*Tell Defenneh*, the Biblical "Tahpanhes" and the "Daphnæ" of the classical historians; also *Tell Nebahah*, site of the ancient city of "Am," a dependency of Tanis. These excavations and their results are described by Mr. W. M. Flinders Petrie, and his coadjutor, Mr. F. Llewellyn Griffith, in a Memoir entitled "Daphnæ," included in "Tanis, Part II."

1887.—*Tell el-Yahudiyyah*, an ancient Jewish settlement, now shown to be the City of Onias described by Josephus. Memoir entitled "Onias," by Dr. Naville.

1889-90.—*Tell Basta*, the Pi-Beseth of the Bible and Bubastis of the Greeks. Dr. Naville located the precise site of this

once magnificent red granite temple, and disinterred its grand ruins, abounding in superb monolithic shafts, massive architraves, sculptured blocks, broken colossi, bas-relief groups, etc., inscribed with valuable hieroglyphic texts. The inscriptions touching the Pyramid era, Hyksos kings, and the warlike XVIIIth Dynasty (that of Thothmes) are of absorbing interest to the historian, while the inscriptions relating to the period of Joseph are of thrilling interest to every student of the Bible. "Bubastis, Part I," by Dr. Naville. "Part II," to appear in the Spring of 1892.

1890-91. — *Ahnas-el-Medinet*, the Hanes of the Bible and Heracleopolis of the Greeks. Its mounds were excavated by Dr. Naville. 'Memoir to appear.

1891-3. — *Tell Mokdam and Deir el-Bahari* (Thebes). The latter is a most important place for explorative labors.

1890-3. — *The Archaeological Survey of Egypt*, for which a special fund is provided; under the charge of Messrs. Percy Newberry, Buchman, J. E. Newberry and Carter. This work is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The famous tombs of *Beni Hasan* were thoroughly explored in '90-'92, and in '92-'93 the historic antiquities from Beni Hassan southward will be surveyed, traced, photographed, copied, etc. The tombs at El Bersheh having been exhaustively surveyed, the Survey officials proceeded to Tel el-Amarna, the scene of the discovery of the famous tablets. Dr. Winslow outlined the purpose of the survey in BIBLIA for

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November, 1890; and in January 1892, he described some of the "results" at Beni Hasan. A "Special Extra Report," illustrated, edited by Miss Edwards, published in December, 1891, treated of the work there accomplished. The first memoir of the Survey is a quarto with thirty-one beautiful plates and illustrations (four in colors), treating of the sculptures and pictures of Beni Hasan, in which the social and business life of men, 2500 B. C., is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. A volume on El Bersheh, or at least one on Tel el-Amarna, will be published. Special circulars relating to the Survey may be had from Dr. Winslow.

The foregoing outlines the most important labors of the Fund. An annual quarto volume with elaborate illustrations and photographs, is published. All donors or subscribers of not less than \$5.00 receive this volume of the season and annual report; previous volumes are \$5.00 each. See the advertisement elsewhere. The Survey volume of the season is sent to all subscribers or donors of not less than \$5.00 to the Survey. Said Dr. W. Hayes Ward, editor, in *The Independent*, "The annual volumes published are abundant remuneration to the subscribers of five dollars." Three hundred men of the highest rank in education, theology, letters, business and public life — among them eighty-nine university or college presidents — have subscribed to the American Branch of the Fund. For circulars and all information address the Honorary Secretary and Treasurer, for the United States, Rev. W. C. Winslow, 525 Beacon street, Boston.

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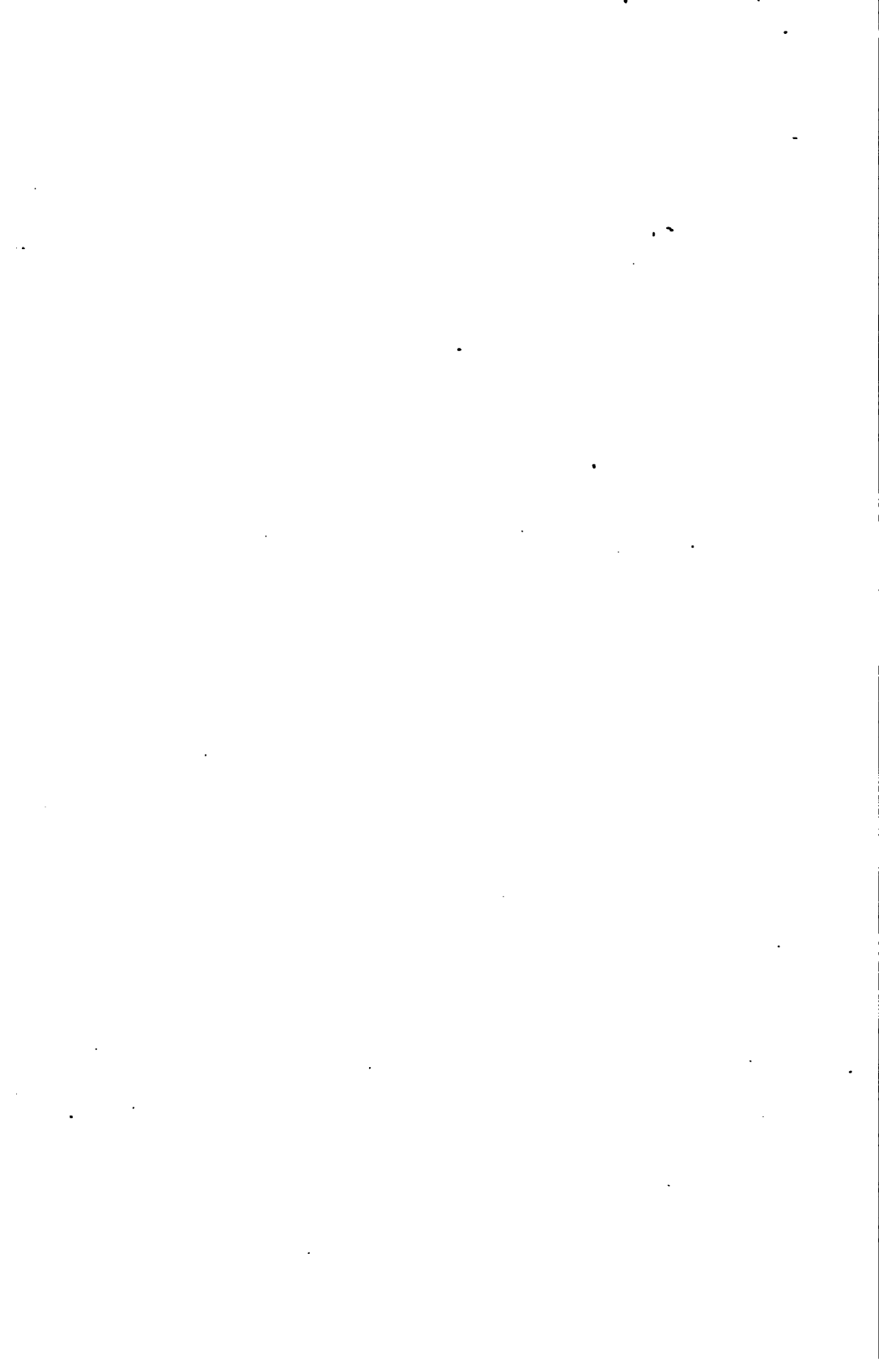
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